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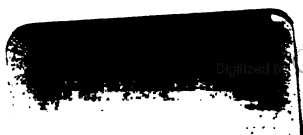


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SONGS OF SOLYMA;

OR,

A NEW VERSION

OF THE

PSALMS OF DAVID:

THE LONG ONES BEING COMPRESSED, IN GENERAL,

INTO

Two Parts, or Portions of Psalmody,

COMPRISING THEIR PROPHETIC EVIDENCES AND
PRINCIPAL BEAUTIES.

BY

BAPTIST NOEL TURNER, M. A.

SOME TIME FELLOW OF EMMANUEL COLLEGE, CAMBRIDGE, RECTOR OF
DENTON IN LINCOLNSHIRE, AND WING IN RUTLAND.

The sweet Psalmist of Israel said, The Spirit of the Lord was upon me, and
His Word was in my tongue. 2 SAM. xxiii. 1.

Praise Him upon the well-tuned cymbals, praise Him upon the loud
cymbals: let every thing that hath breath, praise the Lord!

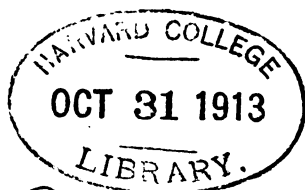
END OF THE PSALMS.

London:

PRINTED FOR C. AND J. RIVINGTON, ST. PAUL'S CHURCH-YARD,
AND WATERLOO-PLACE.

1824.

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Great fund

HUGHES, Printer,
Maiden Lane, Covent Garden.

ployed, as in an endeavour, however humble, to diffuse, in some degree, the Praises, and the Glory, and the Mightiness, of the MOST ADORABLE DISPENSER OF ALL BENEFITS AND MERCIES!

A CHEAP EDITION of these Psalms is in contemplation, should circumstances justify the measure, for the more general accommodation.

ERRATA.

The Asterisk in Psalm vi. should be placed at line 8, thus :

“ Lord, how long!” *

Notes at Ps. liii. line last, for “ *Matt. xvi. 28,*” read “ *Matt. xvi. 18.*”

Ps. lxiii. line 12, for “ *earthly,*” read “ *early.*”

Notes at Ps. cv. line first, for “ 61,” read “ 51 (Bib. Trans.)”

Ps. xciv. line 13, a “ *t*” has fallen from the word “ *then.*”

Ps. xoviii. line 1, for “ *increasing,*” read “ *unceasing.*”

· TO THE RIGHT REVEREND
· THOMAS,
LORD BISHOP OF ST. DAVID'S.

MY LORD,

THE permission to connect the name of an almost unknown individual, with one so venerated by all true churchmen, as that of your Lordship, could not fail of being duly appreciated. And considering the Book of Psalms as no other than a prophetical prelude to the great Work of Man's Redemption, to no one could a Version of it with more propriety apply for patronage, than to an enlightened and dignified Professor, as well as strenuous Champion of the Christian Faith.

I have the honour to be,

My Lord,

Your Lordship's most grateful,

And obedient servant,

BAPTIST NOEL TURNER.

ADVERTISEMENT.

THE hope of adapting the Psalms to the purpose of congregational singing, in a manner somewhat preferable to that generally in use, may be regarded as having given origin to the present little work.

However beautiful these divine compositions may appear when read in the noble simplicity of our authorised translation, yet there are parts of them, especially the didactic passages, which it would be in vain to think of reducing to metre, so as to retain their former character; for which, amongst other reasons, the Author was induced to have recourse to a selection of the most striking passages, especially those which, to their genuine beauties, appeared to add the convincing force of prophecy.

The partial adoption of a few isolated Versions of acknowledged merit, in which the liberty has been taken of making a few alterations, viz. the 23d, 104th, 137th, and 148th, besides being gratifying to the reader, will, it is hoped, tend in some degree to prove that the Author, in this undertaking, had rather at heart the honour of the work itself, than his own personal credit; for otherwise he might have excluded, what on a comparison may prove unfavourable to his own individual efforts.

It has not been thought out of place to subjoin hereto an Ode, which was written on the occasion of the Consecration of the Parish Church of St. Mary-le-bone, and which had been honoured with the approbation of so unquestionable a judge of polite literature as the present Bishop of London.

When it is known that the Author had become an octogenarian before the commencement of the present work, it may be thought that, at so advanced a period of life, he had entered upon a bold undertaking. Yet was he encouraged and supported throughout by the firm persuasion, that, should any further space be graciously added to a long life, fraught with innumerable and unmerited blessings, it could in no way be so worthily em-

SONGS OF SOLYMA.

PSALM I.

1.

BLEST is the man whose wary steps
All sinful paths decline;
Who most avoids those impious men
That scoff at things divine:
Thrice blest is he who makes the law
Of God his prime delight;
Chief object of his care by day,
And of his thoughts by night.

2.

He, like some happy tree whose root
By living streams is placed,
Still flourishes in vernal bloom,
With rich luxuriance graced:
His work succeeds beneath his hands,
Firm and secure he dwells;—
Not so the wicked—they, like chaff,
Each adverse blast dispels.

3.

From the great judgment's awful seat
The ungodly shrink for fear,
And dread the day when righteous men
Shall full of hopes appear.
For God the good man deigns to know,
And hastens to befriend,
While sinners in their crooked paths
To sure perdition tend.

PSALM II.*

1.

Ye Gentile powers, what fruitless rage,
What frenzy drives you on,
With God to strive, and with his Christ,
His dear Anointed Son?
Though heaven's high laws ye proudly deem
Too rigorous to be borne,
God his own ways shall vindicate,
And laugh your rage to scorn.

2.

For lo! the Almighty hath pronounced
What purest love ordains,
"On Sion have I placed my King,
My own Messiah reigns!"
But not on Sion's holy mount,
Or Judah's land alone,
O'er earth's remotest bounds, O Christ,†
Shalt Thou exalt thy throne.

3.

Be wise, then, princes of the earth,
Nor trust in counsels vain,
God's own Anointed Son adore,
The Anointed Son *must* reign.
With humble homage greet your King;
Cease all your impious strife;
Him to offend were death and woe,
Him to revere is life.

* Here breaks out the subject nearest to David's heart, viz. the Redemption; of which these divine melodies form, as it were, a continued prophecy; for David is ever the type of Messiah.

† The word Christ is used in the Septuagint, as it is literally quoted by St. Peter, (Acts iv. 26.) and surely should be preserved here in English, as plainly foretelling the Messiah BY NAME.

PSALM III.

1.

O! how my troubles, Lord, increase! *
When will my foes their malice cease?
“His God,” they cry, “all aid withdraws,
Nor longer will defend his cause.”

2.

But never shall my heart despair,
For God all-gracious hears my prayer;
He hears me from his holy hill,
And is my God and Saviour still.

3.

Hence, arm'd with faith, secure am I,
And may all treacherous arts defy;
Nor longer shall an host of foes
Rob me of peace and sweet repose.

4.

But rise, O Lord, Thy vengeance show,
On lying lips inflict the blow;
While we this joyful truth record,
“Salvation is Thy work, O Lord!” †

* The true Christian must expect to meet with many troubles. He is the member of a church militant; but militant in a defensive sense only.

† Even so early as here, redemption is again alluded to.

PSALM IV.

1.

O God, Thow God of righteousness,
Who oft hast heard my fervent pray'r,
Once more, oh, pity my distress,
And guard me with Thy special care.
And ye, my foes, be warn'd, nor vainly trust
Through lies to lay mine honour in the dust.

2.

' Whom God hath chosen, God will keep,'—
This ponder in your hearts at home,
Lest ye yourselves have cause to weep,
And tremble for your woes to come;
But would ye serve aright the Lord your God,
All ills would vanish at His sovereign nod.

3.

" Whence comes our real good?" ye cry,
From God alone, the King of kings;
His smile can richer hopes supply
Than harvest or the vintage brings.
While God I serve, each day serenely flows,
Each peaceful night is crown'd with soft repose.

PSALM V.

1.

Bow down, O Lord, thy gracious ear,
 While like the plaintive dove I mourn ;*
 Thou art my King,—O pitying hear
 The griefs by which my heart is torn ;
 To thee at early dawn I lift mine eyes,
 Still wing'd with fervour may my prayers arise.

2.

All sins are hateful, Lord, to thee ;
 The lying lips dost thou detest,
 Yet with abhorrence dost thou see
 Blood guiltiness above the rest ;
 O! may I, guarded by thy power, repair
 In safety to thy much-loved house of prayer!

3.

The wicked flatter to devour ;
 The wicked, Lord, Thou wilt destroy,†
 But keep the righteous, through thy power,
 As heirs of everlasting joy ;
 Thy favour shall to these true comforts yield,
 Secured behind Thine all-protecting shield.

* "Give ear to my dove-like mournings." See Bishop Horne.

† Such expressions as "Destroy thou them, O God," *might*, and therefore certainly *should* be rendered, "Thou wilt destroy, &c."

PSALM VI.

1.

O spare me, Lord, rebuke me not
 When Thy displeasure waxeth hot;
 To calm my fears, some comfort speak,
 Through sorrows am I faint and weak.

2.

Long time, by pain and grief oppress,
 My bones have strangers been to rest;
 For mercy only pleads my song,
 Just is thy wrath—yet, Lord, how long!†

3.

O Lord, return, and bid me live,
 For Thine own mercy's sake forgive;
 A remnant even of sinners save,
 For who shall praise thee in the grave?*

4.

With sorrows am I daily fed,
 With tears I nightly wash my bed;
 From thee, O Lord, o'erwhelm'd with grief,
 From Thee alone I seek relief.

5.

See, hope revives! my Saviour hears!
 And in relenting smiles appears;
 And soon, my cruel foes, shall ye
 Yourselves bewail, and envy me!†

* The passage thus abruptly and emphatically breaking off in the original is far more sublime and impressive than any thing that could be added by way of explanation.

† It seems an argument of God's goodness that the mournful Psalms have, like this, in general a happy conclusion.

PSALM VII.

1.

O Lord, assert my cause,
Thou art the sufferer's friend,
For lo! fierce lions ope their jaws,
And would my bosom rend.

2.

If me they truly blame,
As treacherous or unjust,
No help, no pity can I claim,
I'm humbled in the dust.

3.

Yet twice in youthful days
Thee, cruel Saul, I spared,
Nor 'gainst the anointed head to raise
An impious weapon dared.*

4.

Now lo! my foes are caught
In toils themselves have spread;
Thus sinful men, O Lord, are taught
Thy righteous doom to dread.

* Saul seems to be alluded to, though not named, in verse 4.; see 1 Sam. xxiv. 11, 12, and xxvi. 9.

PSALM VIII.

A MEDITATION BY NIGHT.

1.

O Lord, how glorious is Thy name!
This all Thy wondrous works proclaim;
Above the heaven of heavens they reach;
These prove Thy mighty power so well,
This truth even infant tongues can tell,
And might presumptuous reasoners teach.*

2.

Behold yon flame-illuminated skies,
High-arch'd above all mortal eyes,
Then O! let endless praise be given
To Him who form'd those worlds unknown,
Yet deigns our abject race to own,
A sinful seed, yet born for heaven!

3.

Lo! hence the Incarnate Son we boast,
Made lower than the angelic host,
To die, a sacrifice † for man!
This claims our ardent worship more
Than even as God he claim'd before—
Lord, who Thy boundless love can scan?

* See Matt. xxi. 16.

† That the spiritual sense of this last passage is a true one is evident from Heb. ii. 6, 9.

PSALM IX.

1.

Ever, Lord, will I be telling
Of Thy praise, and Thine alone ;
Thy great name, all names excelling,
Shall my faithful tongue make known.

2.

Thou, my righteous cause defending,
Hast my head with victory crown'd ;
With destruction, never ending,
Thou wilt Satan's power confound.

3.

Mortals, dread God's righteous sentence,
Ye who dare His laws defy ;
E'en proud states, that spurn'd repentance,
Nameless in oblivion lie.*

4.

Long distress'd, I seem'd forsaken,
Then my wonted spirits fled ;
Yet God's purpose stands unshaken,
He hath raised my drooping head.

5.

Thou, O Lord, Thy saints securest,
Though endanger'd more and more ;
Thou, our righteous Judge endurest,
Thee should frail mankind adore !

* Such names as Nineveh, Babylon, &c. may be accounted dead, when the cities themselves are no longer to be found.

PSALM X.

1.

Amidst the tide of human ills,
Why standest Thou far off, O Lord ?
While terror ev'ry bosom fills,
O! deign Thy succour to afford.
The wicked in their pride elate we see,
Despising us, nor caring, Lord, for Thee!

2.

The sinner fondly boasts his shame,
Nor will he wholesome truths endure ;
He thinks not of Thy sacred name,
But persecutes the helpless poor ;
“ Let earth,” he cries, “ let heaven indignant frown,
My power, my honour nothing can cast down.”

3.

For mischief he in ambush lies,
And fancies none his deeds can see.
“ Perish, proud wretch,” Jehovah cries.*
Thanks, Lord ;—for ever praised shall be
Thy name with loud hosannas, while the world
Beholds Thy vengeance on the oppressors hurl'd !

* Here, as in many other passages in the Psalms, Jehovah speaks in what is called “ an oracular voice ;” that is, when the inspired Prophet hears, or perceives impressed on his mind, such sentences as seem as if coming from the Deity Himself. V. 15. Such at least is the interpretation of this verse by Bishop Horsley.

PSALM XI.

1.

God doth the just to trials doom,
Let none to be secure presume
When threatening ills abound.
Were I, like timid birds, to speed
In search of hills from fowlers freed,
Yet where can such be found?

2.

'Tis true my kingdom shakes—the foe
Would its best pillars overthrow,
Yet will I not despair;
My God regardeth from on high,
And when the meek for succour cry,
He maketh them his care.

3.

Of sulphurous fires a baleful shower
He will on harden'd sinners pour;
Yet God the just regards,
And, when this toilsome being's o'er,
In His own bliss, for evermore,
Their righteous zeal rewards.

PSALM XII.

1.

An upright man 'tis hard to find,
Or friend of true and faithful mind,
Since men God's holy laws despise,
Puff'd up with vanity and lies.

2.

Deceitful lips and double tongues
Have fill'd the world with strife and wrongs,
While proud oppressors domineer
O'er men restrain'd by godly fear.

3.

But God, all-seeing in the skies,
Who man's most secret thoughts descries,
Hath promised, when the proud oppress,
His faithful followers to redress.

4.

Since then the dictates of Thy mind,
Like silver, Lord, seven times refined,
Are pure and perfect, should the vile
Be prosperous, 'tis but for a while.

PSALM XIII.

1.

O Lord, Thy countenance so bright,
Why wilt Thou still withdraw?
Why still conceal its glorious light,
Commanding love and awe?

2.

How long shall I in vain, O Lord,
Right counsels strive to find?
Clear vision to my eyes afford,
And ease my doubting mind.

3.

Shall sinners boast they have prevail'd
In treading down my soul,
Whilst Thy right hand, O Lord, hath fail'd
Their malice to control?

4.

To judge my righteous cause, oh, haste,
Avenge Thine injured name,
And drive the wicked back, to taste
Deserved remorse and shame.

PSALM XIV.

1.

The fool, pretending to be wise,
The being of a God denies;
As wisely might the fool have said,
Without a Maker man was made!

2.

From folly sin proceeds in course,
Of evil 'tis the fruitful source;
God* look'd to see, of Adam's race
What portion would his laws embrace:

3.

But all were fallen, alas! and changed,
From man's first innocence estranged,
The poor oppress'd, the righteous shamed,
All gone astray, all unreclaim'd.†

4.

Where lingereth thy salvation, Lord,
Which ancient prophecies record?
When *this* from Sion shall appear,
Then glorious times, O man, are near! ‡

* The original word is Elohim, Gods; a plain proof that there is a plurality of persons in the Godhead.

† This seems to mean *in general*, for the righteous poor are here mentioned, and God's people at ver. 4; though, strictly speaking, the Scripture hath concluded all under sin. See Rom. iii. 10, &c.

‡ The conversion of the Jews will be the natural forerunner of Christ's kingdom upon earth; we need not therefore wonder that this conversion should be prophetically alluded to in many other conclusions of Psalms, viz. 50, 53, 68, 69, 89, 97, 106, 113, 117, 132, 133, &c. and I cannot help supposing, 147 also.

PSALM XV.

THE ISRAELITE INDEED.

1.

O Lord, what man's so pure
That may with Thee abide?
Who can the scrutiny endure,
If by Thy precepts tried?

2.

That Israelite indeed,
In whom no guile is found,
By Heaven approved, is first decreed,
To tread Thy sacred ground.

3.

His word he ne'er foregoes,
Though wrong'd; nor will accord
With slanderous tongues, but cleaves to those
That worship Thee, O Lord.

4.

False gains, or bribes, he hates,
Still more each treacherous deed;
This man, O Lord, within Thy gates
His blissful life may lead.

PSALM XVI.

A GOLDEN PSALM.*

1.

O Father, in Thy aid I trust,
 As all my true disciples must;
 Thy saints I dearly love;
 Yet plain and obvious 'tis to see
 Their goodness cannot profit Thee,
 'Twas lent them from above.

2.

Thy gracious purposes I know,
 And prompt obedience mean to show;
 False Gods do I detest;
 And while with Satan's powers I cope,
 In Thee, my Father, will I hope,
 And on Thy promise rest.

3.

To death I go—but not to see
 Corruption,—that be far from me;†
 To Heaven shall I repair,
 Such joys to taste as far transcend
 Man's thought, man's power to comprehend,
 Which mine elect shall share!

* The ancients wrote their favourite poems in gold letters—*Burder*. Perhaps to hang them up, as we do the Commandments, &c.—*Mudge*. A few more Psalms are so called.

† See Acts ii.—31, and xiii.—35, 37. Christ's visit at this time to the dead gave ocular proof to Moses and Elias, (Luke ix. 31) and the rest of the faithful, that their redemption was now accomplished, since his spirit had quitted the body.

PSALM XVII.

1.

Defend my right, O righteous Lord,
Against the ungodly help afford;
My lips unfeigned words shall speak;
My heart in secret hast Thou tried,
If conscious truth hath been its guide,
Thine aid with boldness will I seek.

2.

Though foes against my life combine,
Yet, trusting I am wholly Thine,
Where else for succour should I fly?
Not raging lions will I fear,
While, Lord, to Thee my soul is dear,
Dear as the apple of an eye.*

3.

Still shunning men of carnal mind,
To pride, and this vain world inclined,
At last in Heaven may I awake;
My blest Redeemer there to see,
There in His glorious form to be,
And with Him endless joys partake!†

* Zech. ii. 8.

† This seems to be spoken by a believer, petitioning for a participation of the eternal felicity mentioned at the end of the foregoing Psalm.

PSALM XVIII.*

STANZAS TO INTRODUCE THE CELEBRATED
LINES OF STERNHOLD.

1.

Thee, Lord, I love; Thou art the rock
Where I securely trod,
My buckler, and my tower of strength,
My Saviour, and my God!
To God I cried, when cords of death,†
When powers of hell I fear'd,
He from His temple issuing forth,
All clad in might appear'd!

2.

Trembled the earth—the eternal hills
From firm foundations shook;
For God was wroth, and earth itself
Endured not His rebuke.
Smoke as a cloud before Him flew,
His presence, wrapt in fire,
While coals were kindled at its heat,
Bespoke the avenging ire!

* See 2 Sam. xxii. 1, &c.

† Bishop Horne renders this "The sorrows, or cords of hell, or the grave, compassed me about, &c." And quotes St. Peter as saying, (Acts ii. 24,) that "Christ was loosed from the pains of death, because it was impossible that he should be (longer) holden of them." But Dr. Hammond clearly shews, from what is here said about them, that the word in the original must mean bands or cords, and not pains or sorrows.

3.

The Lord descended from above,
And bow'd the heavens high,
And underneath His feet He cast
The darkness of the sky.
On cherub and on cherubim
Full royally He rode,
And on the wings of mighty winds
Came flying all abroad !

4.

As once on Sinai's sacred top,
Shone forth the Almighty Sire,
Thunderings before His face He sent,
Hailstones and coals of fire.
Me within death's fell grasp He found,
And, with His arm of power,
Snatch'd me from hell's insatiate jaws,
Wide-opening to devour.*

* See verses 16 and 17, compared with 3, 4, Bib. Trans. Bishop Horsley, in his notes, says, the title of Psalm XVIII. might be thus rendered: "A song of the beloved unto Jehovah, in the day that Jehovah delivered him from the hand of all his enemies, and from the power of hell."

. This Psalm is not divided into Two Parts, in order that they who wish to sing it may join together what stanzas they may think proper.

PSALM XIX.

1.

The Heavens Thy glory, Lord, declare ;
The firmament on high
Thy wondrous workmanship displays
Along the starry sky.

2.

Stars to each other sound Thy name, .
'Tis heard from pole to pole ;
The planets join the choral song,
Where'er those planets roll.

3.

No tongues have they, no language know,
Yet all their voices raise ;
Each day, each night alternate pours
Dumb eloquence, and praise.*

4.

Gay as a bridegroom, 'bove the rest
Steps forth the radiant sun,
Or like a champion, prompt and proud,
His glorious course to run.

5.

His light illumines, his heat pervades
The boundaries of the sky ;
Such radiance doth Thy Word dispense
On earth, O Lord most high !

* Full as intelligibly, though silent, as the most impressive oratory.

PART II.

6.

Thy law, all perfect, all divine,
Sin in the heart subdues ;
It guides the simple and unlearn'd
Fair virtue's paths to chuse.

7.

Thy statutes, on uprightness framed,
Peace and delight supply ;
Thy precepts shine with lustre clear,
Enlightening every eye.

8.

Pure is Thy fear,* no taint it bears,
It lasts from age to age ;
How true, how just are the decrees
Of Thine eternal page !

9.

For as the sun's bright beams illumine
The boundaries of the sky,
Such radiance doth Thy Word dispense
On earth, O Lord most high !

* This is called pure, as restraining men from offences,
or impurity.

PART III.

10.

Thy laws are dearer, Lord, to me
 Than brightest gems,* or gold;
 Sweeter than honey—honey pure,
 Which combs luxuriant hold.†

11.

These do I prize, O Lord, for hence
 My heart best counsel draws;
 How vast is the reward of those
 Who keep Thy righteous laws!

12.

But who his secret faults discerns?
 Lord, cleanse me from their stain;
 And, oh, let no presumptuous sins
 In this frail bosom reign.

13.

Thus may I heinous crimes escape;
 May all my thoughts and words
 To Thee be pleasing, O Thou blest
 REDEEMER, Lord of lords! ‡

* It is so in the LXX.

† The honey nearest the comb, *distillatio favorum*, has been esteemed the purest.

‡ This is a most remarkably literal, and convincing prophecy. The words, both in Hebrew and Greek, strongly point out one who pays a debt, or ransom, for such as could not pay it for themselves.

✓ PSALM XX.

ON DAVID'S GOING TO THE WARS. 8

SPOKEN BY THE HIGH PRIEST.

1.

Valiant prince, go forth and vanquish,
Jacob's God thy head defend,
And, to keep thy heart from anguish,
From His temple aid extend.

2.

May He favour each oblation
Thou hast offer'd at His shrine,
Grant thy wish its consummation,
And to all thy vows incline.

3.

Yes—O king, Jehovah lendeth
To our prayers a gracious ear,
Thee from every ill defendeth,
Thee whose life to Him is dear.

4.

Some in chariots trust or horses
To increase their power or fame;
God can crush all human forces
While we combat in His name.

✓

PSALM XXI.

ON DAVID'S RETURNING VICTORIOUS.

SPOKEN BY THE SAME.

1.

Now Hosannas in the highest
Sing we, Lord, to Thee in Heaven,
To our prayer Thou well repliest
By the victory Thou hast given.

2.

Joy to David's heart Thou sendest,
Thou preventest all his vows,
Still, while Thou his cause defendest,
Shall the crown adorn his brows.

3.

Like a furnace fiercely burning,
Thou wilt David's foes destroy;
Thou, their impious race o'erturning,
Israel bid'st exult with joy.

4.

Trust in God,—and still victorious
Will thy arms, O Israel, prove;
God is just as He is glorious,
Duty He o'erpays with love.*

* Though these two Psalms relate primarily to David, yet we should always remember that, in this and other cases, he was but the type of the Messiah; so that David's victories shadow out Messiah's victories over sin and Satan, David's sufferings, Messiah's sufferings, &c.

PSALM XXII.

THE CRUCIFIXION PROPHETICALLY DELINEATED.

1.

My God, my God, why in my grief
 Dost Thou all aid deny?
 Refuse to send me kind relief,
 Refuse to hear my cry? * ...

2.

Pierced are my hands and feet—O! see,
 Disjointed limbs I bear!
 Remorseless men are torturing me,
 As hounds the trembling hare.

3.

Scoffers insult while passing by;—
 E'en scribes and elders grave,
 "In God he trusted," taunting cry,
 "Let God His favorite save."

4.

Behold, each portion of my dress
 Unhallow'd hands divide,
 But who my vesture shall possess
 They bid their lots decide.†

5.

The world shall bless, O God, Thy name;
 Through ages yet unborn;
 Gentiles and Jews accordant claim
 Thine altars to adorn.‡

* Quoted by our Lord. See Matt. xxvii. 46, and Mark xv. 34.

† The above most remarkable prophecies, so wonderfully fulfilled more than one thousand years after they were published, would be alone sufficient to establish the truth of Christianity to every sound understanding.

‡ Both Jews and Gentiles shall worship Him. See verses 23, 27.

PSALM XXIII.

SLIGHTLY ALTERED AND ABRIDGED FROM ADDISON.

1.

The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noon-day walks He shall attend,
And all my midnight hours defend.

2.

When in the sultry glebe I faint,
He hears my thirsty tongue's complaint,
And to rich vales and dewy meads
My weary wandering steps He leads,
Where peaceful rivers, soft and slow
Amid the verdant landscape flow.

3.

When e'en in paths of death I tread,
With gloomy horrors overspread,
My stedfast heart shall fear no ill,
For Thou, O Lord, art with me still;
While me Thy staff from harm protects,
Thy friendly crook my steps directs.*

* The remainder of Addison's lines seem to be somewhat tautological, and therefore may be advantageously here omitted. As David was brought up amongst the sheep-folds, it seems a wonder that we have no other Psalm decidedly pastoral except this. It is happy for the world that his heart was absorbed by a far higher pursuit.

PSALM XXIV.

1.

The world is Thine, O mighty Lord,
The fulness of the earth,
And countless tribes to whom Thy word
Gave dark mysterious birth.

2.

Uprising from the watery waste
Earth deeply-founded stands,
Amid the floods are firmly placed
Its rich and smiling lands.

3.

And in the midst the mount of God,—
But who shall there appear?
By those alone His courts are trod,
Whose hearts from guile are clear.

4.

They who to idols lift no more
Their eyes, nor falsely swear,
Who truth uphold, and God adore,
Shall freely enter there.

5.

For God His blessings will reserve,
And righteousness ordain,
For those who Him sincerely serve,
And uncorrupt remain.

PART II.

Recitative.

6.

They who revisit oft the shrine
Of Jacob's heavenly King,*
May feel its influence divine,
And *thus* rejoice to sing.

The Hymn.

7.

Ye everlasting doors of light,
Lift up your blazing portals high,
Behold, triumphant in His might,
The King of Glory seeks the sky!

8.

Who is this Glory's mighty King?
The Lord—See! He returns on high,
While saints on earth enraptured sing,
“The King of Glory seeks the sky!”

9.

But who this matchless title boasts
Of Glory's King, all kings above?
The Lord **ЈЕHOVAH**—God of Hosts!
The Lord **ЈЕHOVAH**—God of Love! †

* “Seek thy face, O Jacob,” v. 6. This mistake is in both versions.

† A great critic (Bishop Lowth) refers this to the bringing of the Ark into the Tabernacle, (as it is said of others,) and attributes all its sublimity and beauty to that circumstance. Yet surely, amongst Christians at least, the antetype, or thing signified, viz. the Ascension, must be more worthy of celebration.

PSALM XXV.

1.

Aspiring, Lord, Thy name to praise,
To Thee my longing soul I raise;
May that in which I trust,—Thy Name,
Preserve me from reproach or shame.

2.

Thy kindnesses to all are great,
For these all day I'll humbly wait;
And when Thou shewest, Lord, Thy way,
Forget where once I went astray.

3.

Teach me to place my steps aright,
In meekness is Thy chief delight;
Thy secret,* to mere man unknown,
To Thy meek worshippers is shown.

4.

Behold, mine enemies increase,
Who cruelly disturb my peace;
But Thou their malice, Lord, hast seen,
Deign from their rage my life to screen.

5.

Nor to my sinful self alone
Let Thine abundant love be shewn,
But to all Israel's offspring given—
“O save my country, Lord of Heaven!”

* God's fixed counsel, or plan of judgment.

PSALM XXVI.

1.

Judge Thou, O Lord, my cause,
In heart sincere I've been ;
Thou know'st I love Thy righteous laws,
Thou all my thoughts hast seen.

2.

I hate those impious bands
Whose lives in guile are spent,
I wash in innocence my hands
When I Thy house frequent.

3.

Thy temple, Lord, I love,
Thy glory it displays,
My heart I there would grateful prove
By dutious songs of praise.

4.

With those who there delight
To dwell, will I accord,
For there my feet are placed aright
To worship Thee, O Lord.

PSALM XXVII.

1.

Light of my eyes art Thou, O Lord,
And strength'ner of my limbs,
Then fear I'll banish, and Thy praise
Rehearse in grateful hymns.

2.

My heart's desire is, in the courts
Where thy fair beauty dwells,
To learn Thy wisdom, which alone
All wisdom else excels.

3.

Lord, in Thy temple keep me safe,
Far from each hostile shock,
In times of danger fix my feet
On Thy salvation's rock.

4.

"Seek ye my face!"* that will I, Lord,
O! may that face benign,
When other friends are snatch'd away,
Still on Thy servant shine.

5.

Through faith I faint not in my course,
Faith points to joys so great;
All ye, God's servants, wait for Him,
For God, I say, O wait! †

* An oracular voice.

† See v. 14, Bib. Trans.—also Isa. xxv. 9.

PSALM XXVIII.

1.

To Thee I cry, my rock of strength,
O! answer, Lord, my prayer,
For shouldst Thou turn away Thy face,
I sink in sad despair;
My supplications will I still repeat,
With hands upraised towards Thy mercy-seat.

2.

Lord, may I ne'er be led by those
Who, long immersed in sin,
Misuse their tongues to speak of peace,
Yet harbour war within;
Still let Thine hand its equal balance keep,
That they who mischiefs sow, may sorrows reap.

3.

God's judgments these shall overtake,
While we, O Lord, rejoice,
Who, thankful for Thy gracious acts,
Obey thy gracious voice.
And, oh, complete the work Thou hast begun,
And save us through Thine own Anointed Son.

This, if rightly considered, is an eminent prophecy, for though 'the Anointed' may primarily point to David, yet, consistently with the general spirit of the Psalms, it must ultimately refer to the Messiah, as I have rendered it. We may add, too, that the LXX. has the very name, Christ, here for 'The Anointed One,' the same as in Psalm ii. 2.

PSALM XXIX.

THE THUNDER STORM.

1.

God revere, ye earthly Powers,
Who's so great a God as our's?
In His temple, all-divine,
Holiness and beauty shine.

2.

Bursting from yon watery cloud,
Hark! His voice is heard aloud! *
While the waves of ocean rise,
Lightnings glare along the skies.

3.

Storm, that strips the grove of leaves,
Sinners of their peace bereaves;
Storm, that knotted oaks can break,
Causes stoutest hearts to quake.

4.

Fearful lowers the turbid sky,
Death deals havoc from on high;
Heaven's great Ruler mark with awe;
Dread the thunders of His law!

* The Hebrews entitled thunder "the voice of the Most High."

PSALM XXX.

1.

Glory, glory in the highest
Thou alone, O Lord, canst claim;
Joy for mourning Thou suppliest,
Whence "The Saviour" is Thy name.

2.

Thou, O Lord, art my salvation,
Thou hast snatch'd me from the grave,
When I made my supplication,
Thou wast nigh to hear and save.

3.

Sing, ye saints, with grateful wonder,
Praise to Him, your conquering Lord;
He hath burst your bonds asunder,
And your souls to life restored.

4.

Should He doom His saints to sorrow,
Long they shall not lie forlorn;
Dark the night, but on the morrow
Lo! there comes a joyful morn!*

Chorus.

Glory, glory, &c.

* Here the latter part of the Psalm is taken first, and at the end is repeated as a chorus.

PSALM XXXI.

GOD OUR REFUGE.

1.

O shelter and defend me, Lord,
 Since ruthless traitors are abroad;
 Mine enemies their nets have spread,
 And to the earth my life would tread.

2.

But Thou didst former ills control,
 And hast in troubles known my soul;
 Into Thy hands, O Friend of friends,
 My trembling soul itself commends.

3.

Vain idols Thou dost hate, O Lord,—
 Idols, by all the wise abhorr'd!
 Thy power all adverse powers can quell,
 In a strong city dost Thou dwell.*

4.

All ye who in God's laws delight,
 Be valiant, and His battles fight;
 Your God from persecution's flood
 Can in His temple screen the good.

5.

In death, God's aid may I entreat,
 And with my dying Lord repeat,
 "Into Thy hands, O Friend of friends,
 My parting soul itself commends!"†

* See Isa. xxvi. 1. Or it may allude to the favour God shewed to David in the strong city of Keilah. 1 Sam. xxiii. 12, 13.

† See ver. 5, compared with Luke xxiii. 46. This, as the principal feature of the Psalm, I have taken the liberty to repeat.

PSALM XXXII.

1.

Highly blest is he, O Lord,
Who from conscious guilt of sin
Thro' Thy grace has been restored
To all purity within;
Yet what mercy can be shewn
While our faults we fail to own?

2.

Once, ere I my sins confess'd,
Wasted was my vital frame,
Then my heart was sore distress'd,
'Mid my sighs no comfort came;
But when man his error sees,
Soon his tears Thy wrath appease.

3.

Yes—God's influence I feel,
For He kindly deigns to guide,
While to sinners he will deal
Woes that shall abate their pride;
Shout, ye righteous—yours will be
Endless years of ecstasy!*

* See Rom, iv. 6, 7, 8.

PSALM XXXIIL

1.

Music, lend thy tuneful voice—
Sing, ye upright, and rejoice
In harmonious strains of love,
Such as angels chaunt above.

2.

God to praise, O bring along
Harp, and psaltery, and song;
Thus be His high acts display'd,
Who both heaven and earth hath made.

3.

Loftiest of His works we see
Heaven, earth's beauteous canopy;
Earth He form'd, and bade the deep
To its destined limits keep.

4.

Him, 'bove mightiest monarchs strong,
Greet with many a new-made song;
Lord, Thy mandates thought outrun,—
What Thou willest—lo, 'tis done!

5.

Blest the nations that rely
On our God, for with His eye,
From His star-encircled throne,
He regards them for His own.*

* The thanksgiving of a sinner freely justified by God's grace, as in the preceding Psalm.

PSALM XXXIV.

1.

If thy heart to boast inclineth;
 Boast of God, our first of themes;
 First in love, as power, He shineth,
 Man He made, and man redeems.

2.

Thoughts of Him our minds enlighten,
 And our gloomiest cares beguile,
 Instant all our prospects brighten
 When our Lord vouchsafes to smile.

3.

Lions lack all strength without Him,
 Nor can prowl but by His leave;*
 Faithful hearts, that scorn to doubt Him,
 Seldom wants or ills shall grieve.

4.

His good angel camp† around us,
 Then misfortune comes not near;
 Nor can hostile powers confound us,
 While we're sway'd by godly fear.

* This means that the great and mighty of the earth are as much under the control of the Almighty Power as the poor and needy, for He maketh high and low.

† That is, forms a camp. See Bib. Trans.

PART II,

5.

Children, learn what ample pleasures
To this fear divine belong ;
Peace ensures to them its treasures
Who restrain the babbling tongue.

6.

If long life our hope engages,
Oft the wise such boon obtain,*
While the good, tho' short their ages,
Endless days in heaven shall gain.

7.

Nay, should e'en their hearts be broken,
Which could barely life destroy,
Peace to such our Lord hath spoken,
Ampler bliss shall they enjoy.

8.

O, Thou Just One!—man who savest,
Pains enduring for his sake,
When for sins Thy life Thou gavest,
Not one bone could ruffians break! †

* Prov. iii. 2, 16.

† V. 20, "A bone of him shall not be broken." John xix. 36. This is a most remarkable prophecy, fulfilled, seemingly, by chance, yet which, if examined, will appear profoundly wise; for if a bone or bones of the Messiah had been broken, as is usual on such cruel occasions, then, as He was to rise again, an unnecessary miracle would have been required to restore them. Also see Exod. xii. 46, and Numb. ix. 12, both prophetic of the Passover.

PSALM XXXV.

1.

Plead Thou my cause, O mighty Lord,
Against my persecuting foes,
Stretch forth Thy shield, and with Thy sword
For my deliv'rance interpose;
To shame and sorrow shall their triumphs turn,
Who now with causeless rage against me burn.

2.

Them, Lord, like chaff before the blast,
'Gainst which 'tis all in vain to strive,
Thro' dark and slippery ways at last
Shall Thine avenging angel drive;
In their own nets entangled shall they be,
In that same pit they had prepared for me.

3.

For them I mourn'd as for a friend,
Which now with malice they repay;
False witnesses my steps attend,
And mockers fill me with dismay;
But rise, O Lord, assert my righteous cause,
And save my darling* from the lions' jaws.

* My soul, or precious life. Some critics, however, understand by this 'My United One,' which proves the divinity of Christ, (the same as does Zech. xiii. 7, Mant's edit.) And this may probably be the true meaning, since the mockers and the false witnesses seem to point very particularly to the Messiah's sufferings, of which they will thus become an additional prophecy. The same word, darling, occurs also at Psalm xxii. 20.

PSALM XXXVI.

1.

The sinner setteth not the fear
Of God before his eyes,
Nor knoweth that the Lord on high,
Each secret thought describes.

2.

God's grace and truth in heaven are fix'd,
Its brightest lights to be,
His love is like th' eternal hills,
His wrath the raging sea.

3.

Thou feedest man and beast, O Lord,
Thou life itself hast given ;
Thy wings, which shelter us on earth,
Can waft us up to heaven.

4.

Give me, O Lord, with Thee to dwell,
Thy blissful state to know,
Where praise our daily food shall prove,
Where joys like rivers flow !

5.

While wicked men vain pomp admire,
And peace on earth despise,
See—see, they're falling—while the just
To brighter honours rise.

PSALM XXXVII.

A PSALM OF PROVERBS.

1.

O, envy not the impious man,
Who prospers but a short-lived span,
Like lilies of the field;
Trust and delight in God the Lord,
Then plenty, as thy just reward,
Kind Providence shall yield.

2.

Thy ways, O man, to God consign,
Thou then in open day shalt shine;—
Fear not malignant tongues:
From anger cease, be meek and mild,
For know that then, if still reviled,
God will redress thy wrongs.

3.

While useless lies the miser's store,
The just man's pittance gend'reth more,
For wisdom helps her sons;
But they who strive for lawless gain
Will find their labour worse than vain—
Folly a fall foreruns.

PART II.

4.

Though sinners have prepared their bow,
Or sword, the just to overthrow,
God will their plots deride;
And, while the humble poor are fed,
His arm shall smite the impious head,
The towering crest of pride.

5.

Old am I now, my hairs are grey,
And still most truly may I say,
I never yet have known
The just abandon'd to despair,
Nor, when they cried to God in prayer,
Their cherish'd hopes o'erthrown.

6.

Mine eye beheld the proud man's state,
Like a tall tree he rose elate,
And fill'd the space around;
I gazed with wonder!—but anon
My steps return'd—lo! he was gone,
Nor could his place be found! *

* See verses 10 and 35. Very similar is the beautiful allegory in Dan. iv. 10, &c. and 20, &c. See the whole chapter.



PSALM XXXVIII.

1.

O spare me, Lord, chastise me not
When thy displeasure waxeth hot;*
Though sins thine anger must provoke,
Let mercy mitigate the stroke.

2.

I smart all o'er, I groan within,
My bones are restless thro' my sin;
With sorrow, is my head depress'd,
And conscious guilt torments my breast.†

3.

See! taunting foes around me throng,
While I thro' caution curb my tongue,
I stop my ears against their cries,
Against their mockeries close my eyes.

4.

However dear, however nigh,
E'en friends and kindred from me fly;
Throughout the world, O Lord, I see
No good, no succour but in Thee!

* This Psalm begins like the sixth, and much resembles it.

† In this Psalm we may well conclude, with Bishop Horsley, that Christ is typified, since though *He* did not provoke God, yet *He* took upon himself, and expiated, the sins of those who did.

PSALM XXXIX.

A FUNERAL PSALM.

1.

The tongue 'tis wisdom to restrain;
And hence, when wicked men are nigh,
I keep from utterance, though with pain;*
But now to Thee, O Lord, I cry.

2.

Make me, O God, to feel and know
That, through thine own supreme decree,
Short is our passage here below;
The lot of frail mortality!

3.

We wander in vain shadows here,
What's real waits beyond the grave;
There too our souls must soon appear;
Our souls, O pity, Lord, and save!

4.

As garments, through the moth, decay,
So wastes our strength, our youthful bloom;
Our flesh, through suffering, wears away,
Descending daily to the tomb.

5.

Yet may we for awhile be spared,
O Lord, to set our hearts aright;
O grant us grace to be prepared
To die, and join Thy saints in light.

* The Lamb of God Himself before His shearers was dumb.

PSALM XL.

CHRIST'S OFFER OF REDEMPTION.

1.

Patient in caverns dark I lay,
Till Thou preparedst, Lord, the way
By which my feet are freed.
In new-made songs let mortals sing
Those mercies that from heaven I bring,
Which their best hopes exceed.

2.

Offerings and costly sacrifice
Thy heavenly nature could despise;
Then lo! my God, I come!*
Content and cheerful to fulfil
The mystic purport of Thy will,
My long-predicted doom.

3.

Make no long tarrying, O my God,†
I in Thy sacred paths have trod;
Soon shall Thy church be raised;
The blest Redemption preach'd—and they
Who thy salvation love shall say,
“Lord, evermore be praised!”

* See Heb. x. 5, &c.

† The last words of Scripture agree exactly with this.
See end of Revelation.

PSALM XLI.

1.

Happy the man whose thoughts embrace
 With kindness the whole human race;*
 Still warmest found, where warmth is most re-
 quired.

A well-placed bounty will no less
 The giver than receiver bless,
 By Heaven rewarded, as by Heaven inspired.

2.

If he, the languid sufferer's friend,
 Shuns not the sick-bed to attend,
 God shall for him the bed of sickness smooth;
 But should false friends, in semblance meek
 Of pity, my destruction seek,
 Our trust in God the troubled breast can soothe.

3.

That wretch his friend who circumvents,
 Wounding the hand that food presents,†
 Base miscreant! what fate can he expect?
 Yet, should the righteous ills endure,
 Thou holdest ready, Lord, the cure,
 And them from ling'ring miseries wilt protect.

* The true nature, as well as the very name, of charity, were unknown, till the Divine Offspring of David had displayed the most perfect and astonishing instance of it, by dying upon the cross for sinners!

† This, in the original, plainly alludes to Ahitophel, who ate of the bread of David; but, prophetically, it points out the traitor Judas, who dipped in the same dish with the Divine Offspring of David. See ver. 9, compared with John xiii. 18. See Note to Psalm lv.

PSALM XLII.

1.

As cries the hart for cooling waves,
When reeking from the chace,
Just so my soul with ardour craves,
O Lord, thy quick'ning grace.*

2.

A banish'd king—now far from home,
Lo! how my woes increase!
Storms call on kindred storms to come,
And deluge all my peace.

3.

Those times my aching heart recalls
When I, in happier days,
Led the glad troop to Sion's walls,
To sing, O Lord, thy praise.

4.

Oft am I taunted by my foes,
With, "Where is now thy God?"
But ne'er will I abandon those
Who in His paths have trod.

5.

Then banish sad despair, my soul,
Thy weak complaints give o'er;
Thy God can all thy ills controul,
And all thy joys restore.

* The first verse, in the original, may be literally rendered, "As the hart crieth after the flowing water, so crieth my soul after Thee, Elohim."

PSALM XLIII.

CONTINUATION OF THE FOREGOING.

1.

To hear a banish'd king's complaint,
 O gracious Lord, give ear,
 While cruel death, or sad restraint
 From rebel foes I fear.

2.

O Lord, Thy wonted succour send
 In this so dire distress;
 Desert me not, O Heavenly Friend,
 While lawless tribes oppress.

3.

—Yet sure some glimmerings I discern
 Of light vouchsafed from Thee,
 Permitting my long-wish'd return,
 Fair Sion's walls to see.

4.

Oh, then, with eager haste and love
 To Sion I'll repair;
 God is my joy all joys above,
 My harp shall praise Him there.

5.

No longer then despair, my soul,
 Thy weak complaints give o'er:
 Thy God can all thy ills control,
 And all thy joys restore.

This and the former Psalm appeared to be but one to Bishop Horsley, and several other critics; see Merrick's Annotation. They might naturally, therefore, appear to any one, at first sight, as consequent one on the other. Bishop Mant, whose beautiful and noble Translation I am so happy as to have just procured, (Feb. 1824,) has actually united them.

PSALM XLIV.

1.

O Lord, our fathers oft have told,
In our attentive ears,
Thy wonders in their days of old,
And far remoter years.

2.

Ne'er could our ancestors have won
With sword and spear the land,
Except Thou, Lord, hadst led them on
With Thine all-conquering hand.

3.

'Twas Thy decree an impious throng
From this fair land to chase,
And drive the warlike and the strong
Before a feeble race.

4.

Then rest, my sword—my spear, go hence;
God only will I deem
My life's, my kingdom's sure defence,
My harp's perpetual theme!

PART II.

5.

Should Israel's race from duty swerve,
Forgetful of their God,
They of all nations would deserve
To feel His heaviest rod.

6.

Them, driven before their foes like sheep,
New sorrows would o'erwhelm,
And leave them to lament and weep,
Dispersed thro' every realm.

7.

Yet lo! what dire events—at last,
Sustain'd by pow'r divine,
Saints their own lives, in virtue pass'd,
Shall gloriously resign!

8.

While these their matchless faith attest
In Thee, the great 'I AM,'
Supremely will such souls be bless'd,
True followers of 'The Lamb.'

The chief excellence of this Second Part is that it even foretels, though obscurely, at such a distance of time, the very sufferings of the Christian martyrs! That it refers to this subject seems plain from St. Paul's quoting the 22d verse at the 30th of his famous eighth chapter to the Romans. And hence, perhaps, were this a proper time or place, an argument might be derived subversive of Calvinism.

PSALM XLV.

THE LAMB OF GOD.

1.

Prepare, my swelling heart, thy lays,
To sing th' expected Saviour's praise;
And thou, my ready pen, record
The glories of th' Anointed Lord.*

2.

Him with the eye of faith I ken,
More beauteous than the sons of men;
O, mark the graces of His speech,
Beyond description's utmost reach!

3.

Gird on Thine armour, Lord of hosts!†
Thy hand a righteous sceptre boasts;
Thee, Lord, for *mercy* God appoints,
And with His choicest oil anoints.

4.

All-conquering Thou!—yet to the *mind*
Of man Thy vict'ries are confined,
While meekness still, and love proclaim,
“The Lamb of God” Thy sacred name!‡

“A greater than Solomon is here,” says Traversi; “He appears as the conquering, not the suffering Messiah,” says Bishop Horsley. The prophecies of Scripture are frequently expressed in strains of divine poetry, and nothing can be more charming than the whole allegory of this most beautiful Psalm.

† He is called God as well as Lord. See Heb. i. 8, 9.

‡ See John i. 29.

PART II.

THE BRIDE OF THE LAMB.

5.

Behold the Lamb!—and by His side
 The Church, His heaven-elected Bride.*
 Hail! mystic Daughter of the skies!
 Thy votaries are the truly wise.

6.

O Queen, all former thoughts forsake,
 In this thy King delight shall take;
 And, while He loves thee more and more,
 Him as thy God Supreme adore!

7.

Tho' some, perverse, thy charms neglect,
 Yet, when in bridal garments deck'd,
 So bright without, so pure within,
 All hearts art thou ordain'd to win.†

8.

To thee all nations shall resort,
 And crowd with splendid gifts thy court;
 Till all, O Queen, at length shall see
 Their glorious kings thy progeny!

* That the Church is the Spouse of God Himself (how singular the honour!) appears from more passages than can be here cited. He is her first and true Husband, as opposed to idols; Hosea ii. 7. And Isaiah, prophesying of this marriage, thus addresses the Church, at liv. 5, (in the original,) "Thy Makers are thy Husband;" hereby plainly proving a Trinity in Unity. The Bride appears also at Rev. xix. 7, and xxi. 9.

† It does not follow that even the Bride of Christ is perfect *now* in this state of trial, but she *must* be so at last. (Ephes. v. 25, to the end.) Yet Christ's love for His Church is natural, and immutable, because He has formed her by and for Himself, and hath promised her His eternal protection. Matt. xvi. 28. and xxviii. 20.

PSALM XLVI.

THE PERPETUAL SION.

1.

God is our help, nor need we fear,
Tho' earth were shaken to its base;
When floods their threatening billows rear,
Our anchor is his heavenly grace.
A peaceful stream round Salem's ramparts glides,
A present God its sure defence abides.

2.

Nations with stormy passions rage,
Which, should they threaten Sion's walls,
Soon can the Voice Divine assuage,
While impotent their fury falls.
God is the strength of Sion's sacred hill,
Where'er His church exists 'tis Sion still.

3.

God His own purpose can maintain,
At will He maketh wars to cease;
"For know," saith God, "'tis I who reign,
Earth, stand in awe, and be at peace!" *
The Lord of Hosts His prompt assistance lends,
The God of Jacob, Jacob's race defends.†

* An oracular voice.

† The true church must ever appear legitimately 'Jacob's race,' as being the successor of the Patriarchs, and inheritor of the promises.

PSALM XLVII.

THE ASCENSION.

1.

God is gone up on high, your voices raise,
Let universal plaudits sound His praise;
Behold, O man, your great Deliv'rer reigns,
And for the vanquish'd foe prepares His chains.

2.

Christ hath ascended to high heaven, and there
Will for His saints an heritage prepare:
To us, O Lord, delightful 'tis to see
Our earthly substance glorified in Thee!

3.

Christ is gone up, with triumph, and with joy,
Let exultations every voice employ;
Still, though departed, He all power retains,*
And in believers' hearts supremely reigns.

4.

Since now on God's right hand he sits enthroned,
By Gentile nations shall His Name be own'd;
Princes and people, from gross darkness freed,
Shall boast themselves of faithful Abraham's seed.†

* See Matt. xxviii. 18.

† See Gal. iii. 29.

PSALM XLVIII.

1.

Great art Thou, O Lord, and greatly
Should Thy name on earth resound;
Thy blest mountain rising stately,
Sacred gladness sheds around.

2.

Kings against it oft assembled,
They with awe its towers beheld;
Thy great Name they heard, and trembled,
Soon their utmost rage was quell'd.

3.

Once Thy glorious Name prevailing,
Ruled the world from Sion's hill;
Now Thy mercies, never failing,
Should Thy church with praises fill.

4.

Sion, high in ancient story,
Shone of every land the pride;
May its virtues, and its glory,
On our Christian Church abide!

PSALM XLIX.

1.

Hark ! Wisdom crieth from above,—
 Attend, ye rich, ye poor, give ear :
 Your truest bliss is godly love,
 Your truest wealth is godly fear.

2.

Long life to man can riches buy ?
 Man's precious soul can riches save ?
 In vain for brethren might we die,
 And see corruption in the grave.

3.

Of hidden myst'ries let me sing,
 Which clouds and darkness now conceal ;
 Permit me, O Eternal King,
 Thy gracious purpose to reveal.

4.

Great wonders are prepared to come !
 God shall himself my Saviour be :
 He ~~CAN~~ descend into the tomb,
 He ~~CANNOT~~ vile corruption see.*

* If this means, as it appears to do, that, though a mortal, liable, when dead, to see corruption, could not by dying redeem himself, or others ; yet, that the death of a Divine Person, incapable of corruption, both *might*, and, in the fullness of time, actually *would*, purchase the redemption of all mankind ; then may I not be permitted to conjecture that herein consists the hidden mystery, that very enigma which Bishop Horsley declares to be wanting to clear up this Psalm ? See his Notes, vol. i. p. 283.

PSALM L.

THE JEWS PROPHETICALLY THREATENED.

1.

What glories from Mount Sion beam!
 Transcendant beauty strikes the sight!
 'Tis God Himself, the King Supreme,
 Enthroned in everlasting light!
 And hark! in thunders are His accents heard,
 While thus commanding speaks th' Eternal Word.

2.

Heaven, earth, and men and angels, hear;
 To judgment from high heaven I come;
 And ye, once-favour'd race, draw near,
 While I pronounce your righteous doom;
 In vain would ye, O sinners, preach My law,
 While in your hearts ye far from Me withdraw.

3.

Think not I **AM** can acquiesce,*
 Though silent, in each shameful deed;
 Repent,—that I, your God, may bless
 Once more My faithful Abraham's seed.
 To him who honours Me by prayer and praise,
 Will I unveil My dark, mysterious ways!†

* Bishop Horsley here uses the title I **AM**, and asserts, at verse 21, that David seems to do the same.

† A stanza (3rd) respecting Jewish offences is here omitted, partly because their offences now are far different from what they were then, and partly because we have reason to hope that, through God's grace, they are now upon the very eve of becoming Christians themselves. See the Reports of the London Society, Doctors' Commons—a Society zealously endeavouring, and breathing the most fervent prayers for the out-pouring of God's Holy Spirit on His ancient people.

PSALM LI.

AFTER THE MATTER OF URIAII.

1.

For mercy, mercy, Lord, I cry,
 Nor will my heinous sins deny;
 Thy pity for each wounded heart
 Can ease the keenness of its smart.

2.

Thy judgments, awfully severe!
 O'erwhelm, O Lord, my soul with fear;
 Behold, my wretchedness I own,
 The more Thy goodness to make known.

3.

Corrupt by nature I was born,
 Yet contrite hearts Thou wilt not scorn;
 Then, oh, permit me to foresee
 There may be pardon,—e'en for me!

4.

When conscious fears my breast alarm,
 May penitence Thy wrath disarm,
 That men may learn, in after times,
 Thou *canst* forgive e'en deadliest crimes.*

* David might be permitted to sin grievously for two reasons:—First, to furnish a complete example of penitence; and, secondly, that he might thereby involve himself in so great miseries, as to become a proper representative of Him who was to be “A man of sorrows, and acquainted with grief.” This Psalm is contracted into a small penitential hymn, and may serve for a private prayer. See Note to Psalm cxliii.

PSALM LII.

AFTER DOEG, THE EDMITE, HAD SLAIN THE
PRIESTS OF THE LORD.

1.

How dar'st thou boast, thou man of blood,
Thy crimes, well knowing God is good?
'Gainst Him wilt thou exalt thy horn?
Thy tongue and sword alike can wound;
Against the just thou still art found
To vaunt thyself with pride, and scorn.

2.

But sudden, wretch, shall be thy fate;
Fire and the sword in ambush wait,
Storms shall thy far-sunk roots up-tear;*
For soon the Almighty shall arise,
Such crimes in fury to chastise
As mercy can no longer spare.

3.

Saved from the fell assassin's stroke,
Thee ever, Lord, will I invoke,
And praise Thy name with heart and voice;
Thee, and Thee only, will I fear,
And Thy all-glorious Name revere,
That Name in which Thy saints rejoice.†

* A deep curse, in the original. See Bp. Horne on
verse 5.

† The foregoing Psalm presented to us a holy man, once
involved in heinous sins, but at last exemplarily penitent;
whereas this shews us a bloody wretch, dying apparently
hardened, with the most dreadful murders upon his head.
See 1 Sam. xxii. 18.

PSALM LIII.

1.

The fool, pretending to be wise,
The being of a God denies,
As wisely might the fool have said,
Without a Maker man was made !

2.

From folly sin proceeds in course,
Of evil 'tis the fruitful source ;
God look'd to see, of Adams' race
What portion would His laws embrace.

3.

But all were fall'n, alas ! and chang'd,
From man's first innocence estrang'd,
The poor oppress'd, the righteous sham'd,
All gone astray ! all unreclaim'd !

4.

Where lingereth Thy salvation, Lord,
Which ancient prophecies record ?
When *this* from Sion shall appear,
Then glorious times, O man, are near !

. This Psalm is the same as the 14th, which see with its Notes.

PSALM LIV.

ESCAPE FROM SAUL.

I.

Relying, Lord, on Thy great Name,
Thy sure protection will I claim,
 Whene'er impending dangers lower,
As late, by foes encompass'd round,
Assistance in my need I found,
 Thro' Thy benign all-gracious power.

2.

When into Saul's relentless hands
I well nigh fell, thro' treacherous bands,*
 'Twas Thine t' avert the destined blow ;
Yes—Thou my great Deliverer art
From Saul, who bore a vengeful heart,
 My king, my father—yet my foe !

3.

By him pursued from place to place,
With direful purpose, thro' Thy grace,
 O Lord, in safety have I sped ;
E'en Saul I twice within my power
Beheld, exposed in luckless hour,
 Yet pitying spared th' anointed head ! †

* The Ziphites. See 1 Sam. xxiii. 19.

† See Note to Psalm vii.

PSALM LV.

1.

O Lord, give ear to my request,
And note the sorrows I endure,
For sorrows which afflict my breast,
Thy favour is the wish'd-for cure,
Now in the city strife and tumult reign,
And to flee hence my trembling feet constrain.

2.

Had I thy wings, O gentle dove,
I'd fly far hence, and be at peace ;
Here, while I strive for mutual love,
Contentions more and more increase ;
As once at Babel, Lord, divide their tongues,
That on themselves may fall such cruel wrongs.

3.

'Twas not a foe, but treacherous friend,*
That caused the sorrows I endure ;
Ah; wretch, I see thy direful end,
Sudden 'twill seize thee, as 'tis sure ;
I, when assail'd by hell's united force,
In God will trust, my ever-safe resource.

* Ahitophel.—It is very remarkable that this betrayer of David, and the far more detestable betrayer of the Son of David, Judas Iscariot, fell by the same self-inflicted direful fate ! See 2 Sam. xvii. 23. and Matt. xxvii. 5. See last Note to Psalm xli.

PSALM LVI.

1.

Help, Lord, for I am far off driven,
'Mongst men estranged from Thee and heaven;
Yet, while Thou guardest me from harm,
I'll scorn to fear a fleshly arm.

2.

My words these dire Philistines wrest,
As suits their guilty purpose best;
Against me daily they conspire,
My ruin is their hearts' desire.

3.

But Thou hast promised, Lord, to send
Assistance, and my life defend ;*
Then, O ye treacherous heathen, know
Your crimes shall not unpunish'd go.

4.

Thou know'st my wanderings,† see'st my tears,
Lord, in Thy book my grief appears ;
Yet, saved once more, I'll still proclaim,
Amongst the living Thy great Name.

* This seems to be the properest meaning of "Thy vows are upon me, O God." Ver. 12. Bib. Trans.—typically referring to Messiah.

† My fittings; i. e. shiftings through fear from place to place.

PSALM LVII.

1.

Lord, in pity hear my cry,
Lo! to Thee for help I fly,
While fierce men, like beasts of prey,
Plot to take my life away.

2.

Yet, O Lord, I know and feel
Thou wilt soon Thy strength reveal;
Hence my purpose 'tis to sing
Praises to the Eternal King.

3.

Vocal be, O tuneful lyre!
Grateful thoughts the lay inspire;
May my heart and voice combine
To enforce the song divine.

4.

Be God's praise diffused around,
Heav'nly echoes catch the sound;
Let loud anthems peal on high,
Peal above the vaulted sky!

G 3

PSALM LVIII.

COMPLAINT OF PERSECUTORS, OR OF THE
ATHEISTICAL FACTION.

1.

When hypocrites in judgment sit,
To wrongs the upright must submit ; *
But know, God suffers not such wrong
Or violence to prosper long.

2.

Ye factious crew, who from your birth
Seem destined to disturb the earth,
Deaf adders are ye, whom no charm
Of sweetest music can disarm. †

3.

But God will plead my righteous cause,
Will break the raging lions' jaws,
And punish with unsparing hand,
The traitors who His power withstand.

4.

Like thorns beneath a cauldron placed,
In crackling flames they quickly waste ;
Or like the summer-floods they roar,
Then vanish, and are heard no more. ‡

5.

Yes—verily the just shall know
A recompence, e'en here below ;
Yes—doubtless, 'mid the various ways
Of man, Eternal Wisdom sways !

* The great men, or flatterers of Saul, would be ready to bring false accusations, or pass unjust judgments against David.

† The atheistical faction, wherever found, are wilfully deaf to any wise or virtuous advice.

‡ The critics scarcely appear agreed as to the exact sense of this passage. The above seems adequate and intelligible.

PSALM LIX.

A PROPHECY OF THE JEWISH DISPERSION.

1.

Arise, O Lord, regard my prayer,
 Now bloody foes combine;
 Lo! to annoy me they prepare,
 Without a fault of mine.

2.

Do Thou their furious rage confound,
 For they, O Lord, are strong;
 Like dogs Thy servant they surround,
 And bay with clamorous tongue.

3.

But when, with lying traitorous breath,
 E'en Sion shall presume
 To pains and ignominious death
 Thy spotless Lamb to doom,

4.

Lord, let not all her sons be slain,
 But, scatter'd thro' each land,
 Thenceforth sad monuments remain
 Of Thine avenging hand.*

5.

While I Thy praises, Lord, will shew
 For such redeeming love,
 Advancing penitents below
 To endless joys above!

* To keep a people, deeply guilty, united for ages, and yet all the while scattered over the face of the earth, must be the work of Omnipotence. To foretel nearly 3000 years ago, that so strange a case would happen, as we see it has at this day, must be the effect of Omniscience. This then must be the properest theme for the praise mentioned in the end, for we know what song is sung in Heaven itself; "Worthy is the Lamb that was slain," &c. Rev. vi. 12.

PSALM LX.

DAVID'S VICTORIES.

1.

Tho' justly humbled for our sins,
Oh ! spare us, Lord, at last ;
Our land, so late alarm'd, begins
To hope Thy wrath is past.

2.

Our guilt we freely, Lord, allow,
Thy judgments still we fear'd—
But David's banner hast Thou now,
Amid the nations rear'd.*

3.

Thro' Thee great acts shall I display,
And mighty powers obtain ;
Ephraim my battles shall array,
And Judah laws ordain.

4.

Ephraim is valiant, Judah wise,
Samaria's powers combine,
Beneath my feet e'en Moab lies,
E'en fierce Philistia's mine !

* David's banner, displayed in ver. 4, is but a type of the all-conquering banner of the cross. See Isa. xi. 10. And now it is humbly hoped that the real banner of the cross has been actually set up in Jerusalem itself, by the well-timed zeal of Christians. See Note to Psalm L.

PART II.

5.

Imperial Bozrah's lofty towers,*
So proudly raised on high,
Might all my congregated powers,
All human force defy.

6.

Who shall o'erthrow those massive walls ?
Those brazen portals ope ?
On Thee, O Lord, Thy Israel calls,
Thy Israel's only hope.

7.

Would'st Thou once more our arms assist,
Sure victory would be ours,
In vain would mortal man resist
Thine all-unbounded powers.

8.

And when the Branch of David's race
To come *in power* shall deign,
Earth's sov'reignties shall all give place—
He—He alone shall reign !

* After all His other victories, the great Bozrah of the atheistical faction, now manifestly rearing its impious head against the Most High, shall be crushed by the tremendous vengeance of His Almighty arm. See 1 Cor. xv. 24, 25.

PSALM LXI.

1.

Hear me, Lord, most good and gracious,
From earth's utmost bounds I cry,
On Thy rock, so strong and spacious,
Place me when the storms beat high.

2.

For protection all implore Thee,
O Jehovah, King of kings,
They who in Thy courts adore Thee,
Safe remain beneath Thy wings.

3.

Give the king, O Lord, Thy blessing,
Lest he thro' transgression fall;
Thus may he, long life possessing,
From destruction save us all.

4.

To our king, and to our nation,
May Thy saving care extend;
Then shall all with emulation
Thee extol till time shall end!

PSALM LXII.

1.

On God alone I wait,
That rock in whom I trust ;
Let those expect an adverse fate,
Who for my ruin lust.

2.

They, like some tott'ring wall,
An early fate portend ;
God is a tower of strength to all,
Who on His might depend.

3.

The poor are vain, we know,
The rich not what they seem ;
Behold ! all trust in man below
Is empty, like a dream.

4.

Trust not in lawless gains,
Vice no true bliss imparts ;
Nor let what virtue's self obtains
Prove idols in our hearts.

5.

Once God proclaim'd aloud,*
Nay twice—" All power is Mine,
While I, e'en I, cast down the proud,
My righteous sons shall shine."

* By an oracular voice.

PSALM LXIII.

1.

Here in this dreary waste I pant
Once more Thy holy place to see;
This favour, Lord, in mercy grant,
'Tis more than life itself to me;
On Thy blest Name I'll meditate by night,
And wake to praise Thee ere the morning light.

2.

Place, Lord, in Sion's courts my feet,
To Thee my grateful heart shall sing,
My grateful heart with joy replete,
Preserved beneath Thy shelt'ring wing;
While all my cruel foes some dire disease,
Some evil beast, or earthly grave shall seize.

3.

God shall be David's constant theme,
With David God doth kindly deal,
While sinners who His Name blaspheme,
Are doom'd His heaviest wrath to feel;
To heaven His faithful worshippers shall come,
While lying lips are struck for ever dumb!

PSALM LXIV.

1.

Hear me, O Lord, in pity hear,
When dangers threaten, O be near,
My soul from traitors save :
The wicked whet their tongues like swords,
Like arrows dart their pois'nous words ;
'Gainst such Thy aid I crave.

2.

In secret mischiefs they accord,
But grant me help, O gracious Lord,
Thy bow against them bend ;
Then will their curses, steep'd in gall,
On their own heads in judgment fall,
And wretched prove their end.

3.

When Thou such vengeance, Lord, hast wrought,
Let nations by *their* fall be taught
Thy sacred laws to love :
Ye virtuous spirits, who fulfil,
With heart-felt zeal, your Maker's will,
Sure are your joys above !

H

PSALM LXV.

1.

From Sion's hill its brightest rays
The Sun of Righteousness displays,
Since here Thou deignest, Lord, to place
Thy throne of Providence and grace.

2.

Thy people here their sins confess,
And here repentant prayers address;
Here sins Thou pardonest, Power Divine—
O may that happy case be mine!

3.

How vast Thy providential care!
Nor need e'en sinners, Lord, despair.
Storms Thou canst quiet, and assuage
The maddening people's lawless rage.*

4.

And when Redemption shall appear,
Our hearts with brightest hopes to cheer,
All flesh shall hear the Saviour's voice,
And earth's remotest isles rejoice.†

* These words, occurring here, seem like a promise, or pledge, that no popular violence shall ever overthrow the true church.

† To 'answer by wonderful things in righteousness, which may give confidence to all mankind,' is plainly an allusion to the redemption of mankind. (See ver. 5.) Here, then, this greatest of events is again foretold; and it is, indeed, the most glorious *answer* that could be given to the supplications formerly offered in the temple on Sion, and now in our Christian Churches, as the successors of that temple.

PART II.

5.

Behold, O man, the Lord of love
His favours showering from above,
Enabling earth, by streams profuse,
Its richest treasures to produce.

6.

The desert, dry and parch'd before,
Is soon with verdure mantled o'er,
Whene'er, O Lord, Thy bounteous hand
Drops fatness on the famish'd land.

7.

Thy gracious will hath food ordain'd,
By which all creatures are sustain'd;
New energies all nature feels,
Attendant on Thy chariot-wheels.*

8.

Thou crownest, Lord, the rolling year,
On pastures thriving flocks appear,
While vales their waving harvests bring
So plenteous, that they laugh and sing†

* The celestial spheres, on which the chariot of God is here sublimely represented as revolving. See Bp. Horsley; also Mudge.

† This beautiful Psalm has bold images, which savour more of divine than human poesy.

PSALM LXVI.

1.

Exalt your notes in songs of praise,
All ye who in God's Name delight;
Fearful and wondrous are His ways,
He ruleth all things by His might;
O come, and hear my tongue proclaim
To every land the Eternal Name!

2.

His voice the earth, the seas obey;
Dry-shod His saints pervade the deep;
Ungrateful rebels will He slay,
But safe His ransom'd servants keep;
O hear His ransom'd saints proclaim
Through every land the Eternal Name!

3.

Lord, but for Thee our steps had swerved;
Thy praises will I sing aloud;
To Thee, who hast our souls preserved,
I'll pay whate'er my tongue hath vow'd.
Wondrous Thy love—let all proclaim
The wonders of the Eternal Name!

PSALM LXVII.

PROPHETICAL OF THE UNIVERSAL CONVERSION.

1.

With Thy church's prayers accord,
Haste to bless us, gracious Lord;
Come, and with a smile benign
Cause on us Thy face to shine.

2.

Give the nations here below
Both Thy laws, and love to know,
Till th' united world shall raise
Universal songs of praise.

3.

Hear, ye realms, the Almighty's voice,
Hear, and let all hearts rejoice;
Nor to Sion leave confined
Truths for general bliss design'd.

4.

Give Thy church, O Lord, increase,*
Prosper it with joy and peace,
Till th' united world shall raise
Universal songs of praise!

* "The earth shall yield her increase, and God, even our God, shall bless us." Ver. 6. A spiritual increase of true worshippers seems to be intended here, since the subject of the Psalm is universal conversion.

PSALM LXVIII.

PROPHETIC OF ISRAEL'S FINAL RESTORATION.*

1.

Let God arise, and let His foes
 Before Him flee with wild affright,†
 His fiery pillar guideth those
 In whom He deigneth to delight;
 When JAH triumphant through the desert rode,‡
 Earth trembled, conscious of th' approaching God.

2.

When Israel on the destined coast
 An heaven-appointed seat had found,
 Tyrants o'erthrown, and many a host
 Lay gasping on the impious ground;
 God's people, bright as snow on Salmon's hill,
 Through him surpass'd all human power and skill.

3.

Some favour'd hill shall God provide,
 Whereon to place His sacred fane;
 O hills of Canaan! smit with pride,
 Ye pant such honour to obtain;§
 But God shall proud pre-eminence refuse,
 And Sion's modest heights in pref'rence choose.

* Bishop Horsley's Title. (See his Notes.) I am happy to find that here my fortuitous abridgment has embraced every topic of his Prefatory Sketch of this Psalm.

† These words were always used by Moses, whenever the ark moved forward in the wilderness. See Numb. x. 35.

‡ The word Jah, or Jehovah, whenever applied to Christ, as they are here, and elsewhere in other prophets, are an undeniable proof of His divinity.

§ In a fine strain of poetry the hills are here said, not to skip or hop, but to swell and contend jealously for this envied distinction.

PART II.

4.

O Lord, to comprehend Thy state,
 Thy power omnipotent to scan,
 While myriads of bright angels wait
 Thy dread commands—is not for man!
 Fair Sion's Temple is ordain'd alone
 On earth to represent Thy heavenly throne.

5.

Lord, of Thy promise think, at last
 To bless again this hallow'd place,
 And ever here—Thy wrath o'erpast—
 Display the brightness of Thy face;
 Nor wilt Thou Canaan's land for ever scorn,—
 Of Israel's stock, Messiah, wast Thou born!

6.

O Israel, freed in days of yore
 From Egypt by the Almighty's hand,
 Thou, if repentant, may'st once more
 Be led to thy still-sacred land;
 May'st, if obedient to the heavenly voice,*
 Again in JAH's all-conquering Name rejoice!

* This voice was, and still is, the voice of God by His holy prophets, calling upon the Jews to bethink themselves of their enormous crime, and its consequent calamities, which they now suffer; and, by a faith in the Redemption, of which they were the deeply-guilty instruments, to deliver themselves from the self-imprecated curse. Matt. xxvii. 25.

. Of this most sublime and comprehensive Psalm, a few stanzas can give but a slight sketch. A future Milton might found on it an epic poem.

PSALM LXIX.

CHRIST'S PROPHETICAL LAMENTATION.

1.

In jeopardy is placed my soul,
What floods, O God, around me roll!
Thee to behold I strain mine eye,
My throat, through grief, is parch'd and dry.

2.

My persecutors more abound
Than hairs that on my head are found;
Yet for their ransom, Lord, I go
To pay the debt I did not owe.*

3.

Of Me, though now unjustly blam'd,
Let not the righteous be asham'd,
For though I shame submissive take,
'Tis for My guilty people's sake.

4.

Malign'd and hated for the zeal
Which for Thy house, O God, I feel,†
Behold Me, friendless and unknown,
Spurn'd and rejected—by My own!

* See Isaiah liii. 5, &c.

† See John ii. 17.

PART II.

5.

The garb of sorrow, lo! I wear
For those whose taunting scoffs I bear;
O righteous Father, be Thou nigh,
Nor let Me all-forsaken die!

6.

My foes, since wilful was their crime,
Must bear Thy wrath a fearful time;
Me, when depress'd, they still were bent
With added sufferings to torment.

7.

O Israel, thou that art mine own,
Full ill thy Saviour hast thou known;
The bitterest gall thou mad'st him take,
And vinegar his thirst to slake.*

8.

Yet faith, O Sion, shall once more
Thy long-lost holiness restore;
Own but thy Lord for sinners slain,
Lo! God is Israel's King again.†

* See Matt. xxvii. 34. Also John xix. 28, with Note by Dr. Hammond. Mant's Ed.

† That the excellent Bishop Horne, to whom this Version is more indebted than to any one else, should have taken far less notice here than might be expected of the Jewish conversion, can only be accounted for by considering, that that subject was much less adverted to in his day than (happily for all mankind!) it is at present.

PSALM LXX.

1.

Amid what troubles am I placed !
O God, to my deliverance haste,
And put my foes to shame ;
Soon may they bitterly repent
The scornful sneers they dared to vent
Against my spotless name.

2.

The foul reproaches they have cast
On me, are doom'd themselves to blast,
And fill them with dismay ;
While they who patiently expect
The blessedness of Thine elect,
Will hail Thy judgment-day.

3.

Make no long tarrying, O my God,
I in Thy sacred paths have trod ;
Soon shall Thy church be raised,
Thy blest Redemption preach'd—and they
Who Thy salvation love shall say,
“ Lord, evermore be praised !” *

* This, in the original, forms the latter part of Psalm xl.

PSALM LXXI.

1.

'Tis not in man, but Thee I trust,
O Lord, most merciful and just;
In danger or distress, to Thee
My rock, my fortress, would I flee.

2.

From earliest youth, O Lord, have I
On Thee been anxious to rely;
Now old and feeble, I the more
Thy sheltering providence implore.

3.

When men my soul forsaken deem'd,
From Thee enliv'ning hope hath beam'd;
Henceforth, if wicked men combine,
No aid will I invoke but Thine.

4.

To Thee, then, will I strike the lyre
Let gratitude the chords inspire;
How gracious is our Heavenly King!
How sweet the task His praise to sing!

PSALM LXXII.

THE KINGLY OFFICE.*

1.

O Lord, who canst to kings ordain
Both happiness, and length of reign,
To Solomon, my royal son, be kind;
May he in wisdom still increase,†
And, bless'd with plenteousness and peace,
Both rich and poor in social union bind.

2.

Though both to rich and poor is given
A king, the delegate of heaven,
Most welcome to the poor should be his reign;
By upright judges, and by laws,
A king upholds the poor man's cause;
He best all proud oppressors could restrain.

3.

May peace, like gentle evening dews,
Fertility around diffuse,
O Solomon, beneath thy fostering sway;
To thee shall barren mountains yield
Rich produce, like the cultured field;
Homage to thee e'en foreign realms shall pay.

4.

But lo! there comes a Heavenly Prince,
Foretold by holy men long since,
He to mankind immortal blessings brings;
Through Him shall flourish and increase,
Not temp'ral, but eternal peace:
O bless our God, who doth such wondrous things!

* The LXX. title is 'To Solomon,' and Solomon is a type of Christ. Why is it said that the king and the king's son are the same?—Not necessarily so.

† See 1 Chron. xxii. 12, 13, and 1 Kings iii. 9.

PSALM LXXIII.

1.

Truly God will love and cherish
Those who guileless hearts maintain,
Quickly then, said I, must perish
Sinners, doom'd to shame and pain.

2.

Hence my wavering heart revolted,*
When I prosp'rous vice beheld,
Saw the bad to power exalted,
And with pride and fatness swell'd.

3.

But God's word hath made me able
Their true state to understand,
To perceive their ways unstable,
And their downfall near at hand.

4.

Keep me, Lord, from dang'rous errors,
Make me reason's lamp descry;
Now farewell to groundless terrors,
Thou from film hast clear'd mine eye.

5.

Yes—I see, O Lord, for ever
To thy laws 'tis good to cling,
From all ills canst Thou deliver,
All-disposing, wondrous King!

* Started as it were with surprise.—Thus sometimes vacillating minds are disturbed, unhinged, and turned from the right line of judgment.

PSALM LXXIV.

ON THE DESTRUCTION OF THE TEMPLE.

1.

O Lord, let Thy vengeance awake,
In deep sorrow Thy aid we implore ;
Lo ! what havoc mad infidels make
In the courts where Thy Name we adore !

2.

Mighty praises those artists obtain'd,
Who this beautiful fabric adorn'd,
Tho' it shamefully now is profaned,
Tho' it now is dismantled, and scorn'd,

3.

Utter ruin these heathen decree
Against all we most valued and loved,
And Thy prophets no longer we see,
Since Thy Word is from Sion removed.

4.

Yet how long shall the heathen blaspheme
Thy great Name, and Thy Temple, and Laws ?
Hasten, Lord, Thine own Church to redeem,
And lay bare Thy right arm in her cause !

PART II.

5.

Lord, remember Thy marvellous power
When the dragons of Egypt pursued,
Tho' their jaws were prepared to devour,
They were soon in the ocean subdued.

6.

When Leviathan Pharaoh was there,
He, and all his magnificent host,
Were, as carcasses mangled and bare,
Left a prey to the beasts of the coast.

7.

On Thine old loving-kindnesses think,
When, to cure the sad thirst of Thy flock,
At Thy mandate miraculous drink
Issued forth from the flinty-hard rock.

8.

Then, ah! why should the heathen blaspheme
Thy great Name, and Thy Temple, and Laws?
Hasten, Lord, Thine own Church to redeem,
And lay bare Thy right arm in her cause!

PSALM LXXV.

KING DAVID'S CORONATION.

1.

Lord, to Thee our praise ascendeth
While Thy wondrous acts are scann'd;
Thy great Name our state defendeth,
Vast Thy power, and near at hand.

2.

Of our land the pillars tremble,
Foes would Israel's weal o'erturn,
These in factious crowds assemble,
At all rightful rule to spurn.

3.

David now, by heaven appointed,
Comes o'er Israel's land to reign,
He, when once ' the Lord's Anointed,'
Will its tottering state sustain.

4.

Nor from east nor west proceedeth
Power t' unfix, or fix the crown,*
This the Almighty's sanction needeth,
He sets up, and He plucks down.

5.

Gracious God, Thy servant strengthen
By Thy righteous laws to reign,
Tranquil days, O may he lengthen,
Rights protect, and wrongs restrain!

* The true meaning of ver. 7. Old Trans. and ver. 6.
Bib. Trans.

PSALM LXXVI.

THE MIRACULOUS DESTRUCTION OF THE
ASSYRIAN ARMY.

1.

O Lord, in Judah art Thou known,
Sweet peaceful Salem* is Thine own,
To guard Thy sacred place from harm
Oft have Gentiles felt Thine arm !

2.

O Lord, with wondrous overthrow,
Hast Thou subdued th' Assyrian foe,
Of those who would Thy church confound,
Thousands on thousands press the ground.†

3.

Swift at Thy word the vengeance flew,
And prostrate lay the godless crew,
Sure proof that warring worlds must yield
To strength Omnipotence can wield !

4.

Thy judgments, Lord, the nations saw,
O'erwhelm'd with reverential awe,
Struck were their hearts with wild amaze,
Changed was their wrath to prayer and praise !

5.

Then warmest vows, O Israel, pay
To Him who can such might display,
To Him whose word alone can quell
Th' embattled powers of earth and hell!‡

* Salem means 'City of Peace.'

† There were 185,000 smitten by the angel, and found dead in the camp next morning. 2 Kings xix. 35.

‡ This Psalm was probably written by Asaph the Seer, who lived in Hezekiah's reign. 2 Chron. xxix. 30.

PSALM LXXVII.

1.

In deep affliction, Lord, I lay,
My heart estranged from rest,
To Thee I call'd, by night, by day,
Tho' with a doubting breast.

2.

Yet this was weakness, Lord, I own;
Thy high mysterious ways,
So oft to Israel's sons made known,
Our liveliest hopes should raise.

3.

Thy judgments struck our foes with awe,
Thy livid lightnings glared,
Waves thro' their bosom wond'ring saw
A strange high-way prepared !

4.

Through paths unheard-of Israel sped
To reach th' ordain'd abode,
By faithful pastors were they led,
And heavenward lay their road !*

* This Psalm is a proper prelude to the following.

PSALM LXXVIII.

ISRAEL'S DISOBEDIENCE.

1.

Attend, ye people, and be told
 Of wonders wrought in times of old
 For Israel's favour'd race,
 Who proved, thro' kindnesses received,
 And sins by which their Lord they grieved,
 A proverb of disgrace.

2.

Good laws to Israel God had shewn,
 And bade them to their sons make known,
 E'en these the traitors spurn'd;
 When order'd Canaan to invade,
 Distrustful of God's promised aid,
 Their backs they basely turn'd.*

3.

Sad Egypt's plagues they soon forgot,†
 God to provoke, they scrupled not;‡
 And, when for food they cried,
 Tho' quails, and manna from above
 Were show'r'd, nor gratitude nor love
 Did in their hearts abide!

* Even the warlike tribe of Ephraim disobeyed.

† The plagues of Egypt being particularized below, at Psalm cv., are omitted *here*, where, as Bishop Lowth says Prefect. xxix.) they form but a digression, or episode.

‡ David says here (ver. 56.), "They tempted and provoked the *Most High God*;" and St. Paul, speaking of the same circumstance, says, (1 Cor. x. 9.) "They tempted *Christ*," (for it was certainly He who led them through the wilderness); therefore Christ is the *Most High God*. — Jones of Nayland.

PART II.

4.

Israel, possess'd of Canaan's land,
Forgetful of God's high command,
To Canaan's idols turn'd ;
'Twas then fierce enemies arose,*
'Twas then they fell beneath their foes,
For then God's anger burn'd.

5.

Yet that the Lord doth most incline
To Mercy—attribute divine!
Repentant Israel found,
Their ark restored, their temple built,†
Bespoke forgiveness of their guilt,
And peace prevail'd around.

6.

God soon His faithful David chose,
On him high duties to impose,
And from the sheepfolds took ;
He, by the Almighty's counsel led,
The sheep in fruitful pastures fed,
With wisdom for his crook.

* The Philistines, &c.

† The temple, indeed, was built after David's time, but he knew of, and prepared for it. His praises, therefore, of its future glories were prophetic.

PSALM LXXIX.

1.

Leave not Thy people, Lord, forlorn,
While ruthless heathen slay,
And cast their bodies to be torn
By birds and beasts of prey.

2.

Fair Sion's bulwarks down they break,
Our blood in torrents spill,
Our grievous sins have caused this wreck ;
Sin e'en the soul can kill.

3.

But shall Thy wrath for ever burn ?
O ! pity, Lord, our woes ;
Once more Thy righteous vengeance turn
Against th' insulting foes.

4.

Their impious blasphemies repay,
Nor longer, Lord, allow
These taunting infidels to say,
" Where's great Jehovah now ?"

5.

God's near approach they soon shall know,
For He, when roused His ire,
Will visit each unyielding foe
With tempest, and with fire !

PSALM LXXX.

1.

Shepherd divine, O heavenly Friend,
Thou ceasest not Thy sheep to tend ;
Do Thou, kind Pastor of the soul,
The wanderings of Thy flock control.

2.

Once was Thy form in arms array'd,
This Joshua with awe survey'd ;*
Then oh, since foes insult once more,
Lead forth our armies as of yore.

3.

But now with sad affliction's bread,
And drink of tears, is Israel fed ;
Our land, deserted and forlorn,
By hostile bands is laugh'd to scorn.

4.

Yet turn again, O Lord, and prove
Some token of Thine ancient love ;
O ! may Thy genial smile once more
Thy sheep to life and bliss restore.

* See Joshua v. 13. To prevent a repetition of the former disobedience, this was a most timely and gracious appearance of Him, who was 'The Captain of the host of the Lord.' In these times, Ephraim, Benjamin, and Manassch, marched first after the ark. See Numb. ii. 18, &c.

PART II.

5.

A Vine from Egypt hast Thou brought,
O Lord, and mighty wonders wrought,
That, having dispossess'd the foe,
It in Thy pleasant land should grow.*

6.

High-favour'd, Heaven-protected vine,
Oh, what a happy lot was thine !
In fertile soil was form'd thy bed,
And far and wide thy branches spread.

7.

But now, at thy great Planter's frown,
Thy hedge, alas ! is trodden down ;
Rude hands pluck off thy choicest fruit,
And savage boars assail thy root.

8.

Yet turn again, O Lord, and prove
Some token of Thine ancient love ;
O ! may Thy genial smile once more
Thy vine to life and health restore !

* Psalm cvi. 24. Jer. iii. 19. Dan. viii. 9.

PSALM LXXXI.

1.

Israel, bid your trumpets sound !
 Now let festive joys abound,
 Now, on this auspicious morn,
 When the moon relumes her horn.

2.

Solemn feasts were first decreed
 When God rescued Abraham's seed ;
 Sing ye now to God the Lord,
 Now his wondrous acts record.*

3.

Righteous laws your tribes possess'd,
 Righteous laws ye soon transgress'd ;
 Thus your God, when Israel cried,
 From His thunder's seat replied :†

4.

" O My people, keep My laws,
 And to Me commit your cause ;
 Be all idol-gods abhorr'd—
 I alone am God the Lord.

5.

" Had ye Me alone obey'd,
 Ye all sceptres might have sway'd,
 Might on necks of kings have trod,‡
 Proof to all that I am God."

* The temporal rescue by Moses is but a type of the eternal Redemption by Christ.

† 'Thunder's seat,' i.e. the pillar of the cloud and of fire,

‡ Viz. all ungodly and wicked kings. See Josh. x. 24.

PSALM LXXXII.

1.

Our God, of lords the Lord,
Both heaven and earth surveys,
He in the balance of His word
All human actions weighs.

2.

O all ye earthly powers,
Do justice, flee from wrong;*
God judgeth, in His heavenly towers,
The great, the wise, the strong.

3.

His deeds your patterns be,
Protect the weak and poor;†
Thus, O ye princes, might ye see
Your own high thrones secure.

4.

You ' Gods on earth ' we call,
Then rule with god-like sway;
Unrighteous powers must perish all
In His great judgment-day.

5.

O great Jehovah, deign
Thy Christ once more to send,
That He may ' judge the earth,' and reign
Till sin, and sorrows end!‡

* See 2 Chron. xix. 6, 7.

† See Dan. iv. 27.

‡ Christ's second coming is, at any previous period, as much an object of prophecy as his first.

PSALM LXXXIII.

1.

Be not unmindful, Lord, but lend
Prompt aid Thine altar to defend ;
For, whilst insidious men combine
To work its fall, the cause is Thine,
Since now Thy wondrous grace allows
Thy Church to call itself Thy Spouse !

2.

However just Thy Church, or wise,
Gebals and Ammons must arise ;
She still, however mild, or kind,
Must Zebas or Zalmanas find,
Foes unprovoked—O may they all
Like Sisera, or Jabin fall.

3.

But first Thy goodness, Lord, exert
Their hearts to soften and convert ;
May they disunion view with shame,
And *join* to rev'rence Thy great Name :
O ! send us, Lord, such heav'nly light
That all may in one faith unite !*

* Bishop Horne looks upon this as a prophetic prayer for the safety of the Church, and an earnest exhortation to all men to join in the unity of her worship, when established ; with which it is surely highly prudent to comply, since there is every reason to conclude that such unity must in the end become universal.

PSALM LXXXIV.

1.

How pleasant is Thy dwelling-place,
O Lord of Hosts, to me ;
Thy courts of holiness and grace,
How lovely, Lord, they be !

2.

The sparrow there hath found a nest
Thy sacred walls among,
The gentle dove,* a favour'd guest,
E'en here may brood her young.

3.

Their happy lot I know full well
Whom Thou, from day to day,
Permittest in Thy House to dwell,
And Thy great acts display !

4.

O Lord, far rather would I spend
One day Thy courts within,
Than revels for whole years attend
Amidst the slaves of sin.

* See Merrick's Annot. Bp. Horne also says 'ring-dove.'
* * The former metre is here retained, in deference to some friends, admirers of the ancient melody. The two first lines also of Hopkins are retained.

PSALM LXXXV.

1.

Thy captives, Lord, hast Thou restored,
By Israel be Thy Name adored;

O ! may'st Thou now begin
That mightier work of love divine,
Mankind to free, since all are Thine,
From heavier chains of sin !

2.

Though we have done, O Lord, much wrong,
Let not Thine anger burn too long—

I see the Saviour near !*
Come, Jesus, and declare to men
The Word which God ordains, and then
True glory shall appear.

3.

Mercy shall soon God's ways adorn,
When Truth into the world is born—†
When Righteousness and Peace,
By Love united, shall have met,
Then Christ of sin shall pay the debt,
And man from fears release.

* That is, prophetically, by the eye of faith. See Bishop Horne on ver. 9.

† I am the way, the Truth, &c. John xiv. 6. The above is a charming allegory, too long to be here fully explained.

PSALM LXXXVI.

1.

How weak, how needy, Lord, am I!
 O hear me from Thy sacred shrine;
 And yet with lively hope I cry,
 Since by adoption I am Thine.*

2.

While pride and rage afflict mankind,
 Thou reignest in eternal love;
 While here my body groans confined,
 My spirit pants to soar above—

3.

Pants for acceptance at Thy throne,
 Whence endless rays of mercy beam;
 For Thou, O Lord, art God alone,
 Of ev'ry pious song the theme.

4.

To idols some their vows transfer,
 But nought my constant heart shall move;
 The Church thine handmaid is—to her
 A son most duteous would I prove.†

* "Preserve Thou my soul, for I am holy." Ver. 2.

† In a higher metaphorical sense she is the Bride.—
 The meek and holy Virgin, while St. Peter and the rest
 were most wisely restrained from setting a dangerous ex-
 ample by honouring her, either at the Ascension, (Acts i.
 14.) or during the rest of her sequestered life—assumed to
 herself an humble title, borrowed probably from this very
 Psalm, "Behold the handmaid of the Lord." Luke i. 38.

PSALM LXXXVII.

1.

On Sion's favour'd hill, O Lord,
 Thy temple hast Thou caused to rise;
 In temples be Thy Name adored,
 Thro' every land beneath the skies.

2.

"All lands," saith Christ, "will I redeem:"*
 Yea, Lord, in Sion's borders born,
 Thou shinest her eternal theme,
 Thy glory shall her courts adorn.

3.

Lo! proudest states, which bore to thee
 Most enmity in times of old,
 O Salem, shall aspire to be
 Amongst thy citizens enroll'd.†

4.

Blest Sion! thou, supremely graced,
 Canst all our grateful songs employ,
 Since on thy summit Heaven hath placed
 Our well-spring of eternal joy!‡

* Bishop Horsley also introduces Messiah as the speaker at verse 4.

† That is, all will be anxious to embrace Christianity so soon as Jerusalem shall have once more become the city of God.

‡ For "salvation is of the Jews."

PSALM LXXXVHL

A PSALM OF SUFFERINGS, AND PARTICULARLY CHRIST'S
SUFFERINGS FOR ALL.

1.

By day, by night, O Lord most High,
To Thee I raise the doleful cry;
My comforts all to griefs are changed,
My very kindred are estranged;
From youth have I been taught to know
A sad vicissitude of woe!

2.

How long shut up shall I remain,
And stretch my hands to Thee in vain?
On me Thine indignation lies,
Against me all Thy storms arise;
My heart's depress'd, my steps descend,
And to pale Death's abode they tend.

3.

The tomb-imprison'd hand, in prayer
To lift, its owner must despair;
The clay-cold tongue no more can move
To tell, O Lord, Thy wondrous love;
Then verily mankind shall rise
To sing Thy praises in the skies!*

* This excellent inference is borrowed from Bishop Horne's Commentary on Verse 10, &c. and on Psalm cxv. ver. 17. But if dead saints can neither utter, nor attend to prayers, what must we think of those who pray to men thus insensible, and even suppose them capable of usurping the divine office of the One Mediator? See 1 Tim. ii. 5.

PSALM LXXXIX.

GOD'S FAITHFULNESS.

1.

Thou, O Lord, art good and gracious,
True and just, and faithful still;
Thou the human heart capacious
Canst with joy and gladness fill.

2.

God in David's seed delighted,
He, supreme beyond compare,
Hath His word to David plighted,
David's house is now His care.

3.

To maintain His faith and glory,
He did Egypt's pride destroy;
Heaven and earth proclaim'd the story,
While His chosen sang for joy.

4.

ONE, from David's loins proceeding,
Claims Jehovah for His Sire;
—See the willing victim bleeding—
See Him on the cross expire!*

* Things and actions appearing as present to the eye of the prophet, may be spoken of in the present tense.

PART II.

5.

Ah! should Israel's sons offending,
 Their protecting God provoke,
 He, with love correction blending,
 Lays on them the heaviest stroke.

6.

Lo! new wonders Heaven displayeth,
 Israel now dejected lies,
 Heinous guilt his hopes delayeth,
 Heathen foes his hopes despise.*

7.

Ye, O Jews, rich hopes possessing,
 Need not long their want deplore;
 Mark, oh, mark! this heavenly blessing
 True belief will quick restore.

8.

Long as sun or moon endureth,
 Or on clouds appears His bow,
 David's seed God's arm secureth,
 God can ne'er His word forego.†

* See Bp. Horsley, at verse 61.—Perhaps they mocked at the fall of the good Josiah, delivered from the evils to come. 2 Kings xxii. 19, 20.

† The repetition of this promise confirms its certainty.

* * This long, and, as Bishop Horsley fairly owns, extremely difficult Psalm, seems to invite abridgment, and might, in a great degree, justify a considerable freedom or latitude of interpretation.

PSALM XC.

A SONG OF MOSES,* WHEN MEN'S LIVES WERE SHORTENED.

1.

O God our home,† who dost exist
In one eternal "Now,"
Before the earth or seas were made,
The great "I AM" wast Thou.‡

2.

Ten thousand years are, in Thy sight,
Like yesterday, when past,
Or like a nightly watch, that seems
So short a time to last.

3.

Man to his element of earth
Thou quickly dost consign,
Yet, Lord, recal him, Death will soon
Obey that Voice Divine.§

4.

Since Thou hast shorten'd, Lord, our lives,
May none those lives abuse,
But in beneficence to man,
Or to Thy glory use.

5.

The mower, Death, is near at hand,—
May we this truth discern,
And thus, by numbering of our days,
Our truest wisdom learn!

* Moses first made Psalms, and David brought them to perfection.

† During the wanderings in the wilderness, Moses naturally gives to God the name of what they most wanted, as home, or place of rest.

‡ How sublime is this in the original, viz. "From eternity to eternity—Thou!"

§ Bishop Horsley seems rightly to consider this as a prophecy of the resurrection, so did the Rev. J. Hopkins, who, with Sternhold, actually translated from the original, even under Edward VI.!

PSALM XCI.

THE PSALM OF THE TEMPTATION.

1.

He who his God for refuge takes,
Who Him his sole protector makes,
Can find no safer shield;
When sinners to seduce him strive,
God will His aid afford, and drive
Such tempters from the field.

2.

From nightly terrors, daily foes,
The Almighty deigns to shelter those
Who on His power depend;
The true of heart might, free from dread,
On lions, or on adders tread—*
God is the good man's friend.

3.

Though falling from some lofty tower,
He, trusting in Jehovah's power,
Might be from fear exempt;
But evils must that wretch betide
Who dares, through wantonness of pride,
The Lord his God to tempt!

* That is, they are safe from the wicked, however powerful.

* * * With verses 11 and 12, Satan presumptuously attempted to seduce the second, as he had formerly done the first, Adam. See Matt. iv. 6, 7. To tempt God, is to run into danger unnecessarily.

PSALM XCII.

1.

Thee, Lord, we praise the heavens above,
Thee—source of being, source of love;
To Thee at morn and eve we'll sing,
With sounding pipe, or tuneful string.

2.

While sinners in Thy wrath decay,
Like summer-herbage swept away,
In strength shalt Thou exalt my horn,
High as the youthful unicorn.*

3.

With cedars Lebanon is crown'd,
Still vig'rous, Lord, Thy plants are found;
Like trees of righteousness they rise,
Aspiring daily to the skies.†

4.

Thy saints, rejoicing in Thy care,
Fruits in maturest age can bear;
Thus churches which on Thee rely
Might time and barrenness defy.‡

* Or reem—a very tall and fierce animal of the stag kind, well known amongst the ancients, and not unknown by the moderns, as one was very lately killed in South Africa, of which the skull, &c. are said to be now preserved in the Museum of the African Missionary Society, the whole being too bulky to be brought home.

† See Isaiah lxi. 3.

‡ See last Note of Bishop Horne,

PSALM XCIII.

1.

Thou, O Lord, dost reign alone,
Everlasting is Thy throne ;
In Thy mystic chain are bound
Wondrous worlds that roll around.

2.

Clothed in majesty supreme,
From Thy face what glories beam !
Thee all-powerful we record,
Thee—the universal Lord !

3.

Let the wicked rage and swell,
Thou art known o'er all to dwell ;
Thou canst set at rest with ease
Proudest waves of boist'rous seas.

4.

All Thy promises are fate,*
O Thou only Good and Great !
In Thy Temple men adore
Holiness for evermore.

* God's promises to protect His Church from all dangers, such as seem alluded to in the foregoing verse, are sure and infallible.

PSALM XCIV.

1.

Vengeance, O Lord, is Thine alone,
It coucheth underneath Thy throne,
Prepared Thy sacred mandates to fulfil;
Behold the wicked proudly stalk,
Mark the mad blasphemies they talk,
O judge th' opposers of Thy heavenly will.

2.

Thy saints, O Lord, they overpower,
Widows and orphans they devour,*
And trust Thou canst not their misdeeds perceive.
Shall He who form'd the eye not see?
Deaf shall the ear's Creator be?
What brutish mind such folly could believe!

3.

In God h'en, O ye people, trust,
His ways are holy, good, and just,
Man's guilt from Him no falsehoods can conceal;
His wisdom should our thoughts engage,
His goodness should our fears assuage,
His scourge at last th' impenitent must feel!

* But let it be remembered, that Christ will prove at last the Friend of the widow, the Father of the fatherless, and particularly the Husband of His church. But we must not pride ourselves upon these things, without obeying His commandments.

PSALM XCV.

1.

Proclaim Jehovah is our theme,
 He ruleth all things by His nod,*
 He reigns in majesty supreme
 Of lords the Lord, of gods the God.
 With Psalms exalt Him more and more,
 Come, kneel before Him, and adore !

2.

The treasures of the earth and sea
 Are His—the creatures of His hand,
 The waves by His all-wise decree
 Divide, and yet unite the land,†
 Each kindly form'd for us—the sheep
 Which He, great Shepherd ! deigns to keep.

3.

“ O Israel, timely warn'd, beware,
 Nor longer 'gainst Jehovah strive,
 As did your fathers, when I swore
 Them of their portion to deprive
 In Canaan's rest”‡—But oh ! may we,
 Great God ! Thy heavenly Canaan see !

* Annuit, et totum nutu tremefecit Olympum. Virg.
Æn. ix. 106.

† See Bishop Horne on Verses 4 and 5 ; also on Psalm
civ. 25.

‡ An oracular voice.—See Heb. iii. 7. to the end.

PSALM XCVI.

1.

Lord, to Thee, for love increasing,
New succeeding songs be given,
Wonders Thou dost shew unceasing
Thro' each nation under heaven.

2.

Dull and senseless are their natures
Who on idol-gods rely,
Heedless of their great Creator's
Wonders in the earth and sky.

3.

Well we learn from sacred story
How this world Jehovah made,
Ye, O Jews, beheld His glory
In His Temple full display'd.

4.

Heaven and earth, and seas and fountains,
Sound your great Creator's Name;
Fertile plains, and tow'ring mountains,
Join His wonders to proclaim.

5.

For He cometh, for He cometh
To pronounce His last decree,
Man's recorded deeds He summeth,
Righteous must His judgments be.

PSALM XCVII.

1.

Proclaim aloud, "Jehovah reigns,"
Let earth and all her isles rejoice,
His throne by justice He sustains,
And Truth departs not from His voice ;
His car, to fire and tempest yoked,
Awful descends when God's provoked !

2.

He comes with Heaven's artillery arm'd,
His flaming Presence darkness shrouds,
Earth sees, with sudden dread alarm'd,
Th' approach of His wrath-teeming clouds.
What shock, O Nature, hast thou felt !
Thy trembling hills before Him melt.

3.

Then, Sion, shall thy sons rejoice,
Discerning their salvation nigh,
Those who obey'd the heavenly voice
That warns them from false gods to fly ;
Wisdom for them from earth shall spring,*
Then praises rightly shall they sing.

* That light, or wisdom, shall be sown in, or spring out of the earth for the Jews, may possibly mean that they are destined at last to be instructed in Christianity, or the true worship of their Creator, by the heathen nations of the earth.

PSALM XCVIII.

1.

Lord, to Thee, for love increasing,
New and loftier songs be given,
Wonders more and more increasing
Blazon forth the ways of Heaven.

2.

Soon shall dawn that great salvation,
Ush'ring endless years of joy;
Pray we for its consummation—
This should all our hearts employ.

3.

Thou too, Israel, when the nations
Shall this blissful news have heard,
May'st partake the consolations
On repentant hearts conferr'd.

4.

Ye, God's creatures, all adore Him,
Join our grateful choir to fill;
Clap your hands*—rejoice before Him,
Earth, and seas, and dale, and hill.

5.

Lo! He cometh—lo! He cometh
To pronounce His last decree;
Man's recorded deeds He summeth,
Righteous must His judgments be!

* This is literally so expressed in the original.

PSALM XCIX.

1.

Holy of Holies! safely trod
By none but Thy high priest, O God;
There dost Thou dwell, in light array'd,
Amid cherubic wings display'd;
May nations, stubborn now no more,
Thy wondrous majesty adore!

2.

O Lord, though boundless is Thy might,
In judgment is Thy dear delight;
To Thee unceasing praise we sing,
Most terrible, most gracious King!
Thee we extol with voice and chord,
Most Holy, Holy, Holy Lord!

3.

Moses and Aaron, men approved,
And Samuel, not less beloved,
To these the honour didst Thou give
Converse to hold with Thee, and live;
Yet e'en Thy saints themselves, O God,
May feel Thy kind correcting rod.*

* And none perhaps more, or more deservedly, than David himself. The above, I must own, appears to me the most natural, as well as most edifying sense of this very difficult passage.

PSALM C.

A PSALM OF CELEBRATION.

1.

All ye in Judah's land who dwell,*
 Your God extol to every clime,
 His wonders and His mercies tell—
 O bless your glorious Elohim!

2.

Us hath He made, and His are we,
 His people, and the sheep He feeds;
 Glad let us haste His courts to see,
 And there display His gracious deeds.

3.

O! do Him homage, bless His Name,
 Jehovah is supremely good,
 His mercies endless—still the same,
 His truth from age to age hath stood.

4.

Such is your God, O favour'd race,
 Praise Him to every foreign clime,
 Display the riches of His grace,
 O bless Jehovah Elohim! †

* The Hebrew word which means "all the earth," frequently means only "all the land." Psalm lx. 2, and lxxxii. 5, &c. Hence I cannot but suspect, though against all authority, that David is here exhorting his own people, and not the countless Gentile population, whose idolatry God then winked at, (see 2 Kings v. 19, and Acts xvii. 30,) though He was Himself to be praised in Sion.

† Elohim (The Glorious Ones) frequently occurs even in the Psalms. See Psalm xiv. 2, xlii. 1, &c. And it seemed proper that this Version should be sanctified, for once at least, by a title of such infinite sublimity—a title with which Scripture itself commences; for the first words are, "In the beginning Elohim created," &c. as if all true religion was to take its rise from a belief in the Holy Trinity.

PSALM CI.

1.

Since, Lord, Thy pleasure doth ordain
That I o'er Judah's land should reign,
 May this my purpose be—
Mercy with judgment to unite,
That I may render with delight
 A good account to Thee.

2.

Justice shall all my steps attend,
The righteous cause will I befriend,
 And O! be Thou my guide!
Incline me from Thy courts to spurn
Corrupted hearts, and those who turn
 From rectitude aside.

3.

The faithful, and the true of heart,
Shall in my councils bear a part,
 And in my presence stand;
While those who fraudulent arts employ,
Or worth traduce, will I destroy
 From off this hallow'd land.*

* This is typical of the rule of Christ Himself, and is binding on all princes, and men in authority, as the delegates of Christ.

PSALM CII.

1.

When God in anger hides his face,
How wretched is the human race!
O hear me, Lord! my soul release
From sorrows, and restore to peace.

2.

Loathsome to me are food and drink,
My bones dry up, my spirits sink;
I'm like the solitary bird
Whose moans are in the desert heard.

3.

My years like fleeting shadows pass,
I'm wither'd like the summer-grass,
While floods of sorrow dim my eyes—
Thy Temple, Lord, in ruin lies!*

4.

Its scatter'd stones thy saints revere,
To them its very dust is dear;
Though we, alas! deserve the rod,
Our trust is still in Thee, O God.

* Probably written during the captivity; for the compassion here expressed for the very dust proves that the Temple, &c. were destroyed.

PART II.

5.

Enable me, O Heavenly King,
Of Thy returning grace to sing;
When Sion falls, as fall she must,
Leave not her honours in the dust.

6.

To Thee, O Lord, in after times,
Shall heathen flock from distant climes;
For tho' our sins provoked the rod,
Yet ne'er can cease THE CHURCH OF GOD.

7.

My seed shall live—Thou, God, shalt reign,
And from high heaven look down again;*
In Thee, to whom all kings shall bend,
We hail the virtuous sufferer's friend.

8.

The works of Thine Almighty hands
May fail—yet their Creator stands;†
Grant me, O Lord, a length of days,
Thy power and bounteous acts to praise.

9.

Who of Thy years shall count the sum,
Thy "Was, and Is, and Is to come!"
Or dares Thy Being's term to state?
A term defying age or date!

* God will, even unto the end, regard or look down upon His city and His chosen people. See 1 Kings viii. 29, Isaiah xviii. 4.

† "God hath created the earth," &c. Ver. 25. This St. Paul applies to Christ. Heb. i. 10. Therefore Christ is the true God. See also John i. 3.

PSALM CIII.

GOD'S MERCY TO REPENTANT SINNERS.

1.

O bless and praise the Lord, my soul,
Though from His laws too apt to swerve;
Mankind He rules with mild control,
Nor strikes so oft as we deserve.

2.

God, to His promise ever true,
To us immortal hopes hath given;
He, like the eagle's, can renew*
Our youth, and furnish wings for heaven.

3.

To Israel's race our God, of old,
His laws from Sinai made known,
Bade them His glory there behold—
It from the face of Moses shone.

4.

And most to pity tend His laws;
With man God will not always chide,
For judgment though there's ample cause,
Yet mercy will at last abide.

* It was formerly a received opinion that youth was restored to the eagle, as well as plumage, when it became 100. See Bishop Horne here, as also his conclusion of last Note to Psalm xcvi.

PART II.

5.

Behold, O man, yon vaulted sky,
How far above this earth, it, towers ;
So far Thy love, O Lord Most High,
In excellence surpasseth ours.

6.

From where the sun ariseth bright,
To where he sets in western climes,
So far dost Thou remove from sight
The meek and contrite sinner's crimes.

7.

More than a parent to his child
God to mankind compassion shews ;*
For e'en with rebels He is mild—
No bounds His tender mercy knows.

8.

Ye heavenly Beings, from His hand
Proceeding, bless Jehovah's Name ;
Ye angels who around Him stand,
And thou, my soul, His praise proclaim !

* See Isaiah xlix. 15.

PSALM CIV.

ABRIDGED, AND SLIGHTLY ALTERED, FROM
DEAN VINCENT.

1.

Bless God, O my soul,
Rejoice in His Name,
O Lord, let my tongue
Thy greatness proclaim;
Surpassing in honour,
Dominion and might,
Thy throne is the heaven,
Thy vesture the light.

2.

The sky we behold
A curtain display'd,
The chambers of heaven
On waters are laid;
The clouds are a chariot
Thy glory to bear,
On winds Thou art wafted,
Thou ridest on air.

3.

As rapid as fire,
Thy angels on high
Convey Thy commands—
Thy ministers fly;
The earth on its basis
Eternally stands,
Nor moves from the station
Assign'd by Thy hands.

PART II.

4.

The sun keeps the course
Thy wisdom ordains,
The moon by Thy law
Increases, and wanes ;
At evening the lion
Roams wide for his prey,
But flies to his cavern
When morn brings the day.

5.

Nor here only, Lord,
Thy might we adore,
The sea feels Thy hand,
Through Thee billows roar ;
There tribes without number,
Thy creatures, resort,
Leviathan gambols,
Fish nimbly disport.

6.

Thou retest, O Lord,
Of glory secure ;
The works Thou hast form'd
For ages endure.
The bad have their sufferings,
The good their reward—
Praise God, O my spirit,
O praise ye the Lord !

PSALM CV.

GOD'S DEALINGS WITH ISRAEL.

1.

O favour'd race of Abraham's line,
 Regard your origin divine;
 Remember Abraham's God,
 Who bade you this fair land possess,
 And promised all your ways to bless,
 If in His paths ye trod.

2.

Abra'am at God's command removed,
 For God the faithful patriarch loved,
 And, while his men were few,
 "These are My priests," the Almighty said,
 "Impede them not!" the realms obey'd,
 And, struck with awe, withdrew.

3.

A famine next obey'd His nod,
 Then Joseph rose, a man of God,
 To whom rare wisdom came;
 Though first he galling chains endured,
 A great deliv'rance he procured,
 High raised in power and fame.*

* Bishop Horne happily observes, "When the Jews shall be converted, then shall Joseph again be made known to his brethren."

PART II.

4.

Behold the chosen seed oppress'd,
 Then God their grievances redress'd,
 With power how wondrous great !
 Weak agents He array'd in arms,
 Frogs, loathsome lice, and flies in swarms,*
 His ministers of fate.

5.

E'en honour'd Nile, that idol-flood,
 Choked its own fish with streams of blood,
 Blackness of darkness lower'd ;
 Their bestial gods themselves were slain,†
 By hail, by murrain, boil or blane,
 Their first-born death devour'd.

6.

When foes pursued the chosen race,
 The sea ingulf'd them to its base ;
 This rescued Israel saw,
 And joyful march'd, by Heaven sustain'd,
 Till they the promised land obtain'd,
 Where fix'd should stand His law.‡

* Winged insects, gnats, or mosquitos.

† See Bryant's Notes, in Mant's Bib. respecting the plagues of Egypt, at Exod. vii. 20. ix. 3, &c.

‡ A small portion of history is here borrowed from the first part of the subsequent Psalm.

PSALM CVI.

A SEQUEL TO GOD'S DEALINGS WITH ISRAEL.*

1.

To God our voices let us raise
 In warm, though all-imperfect praise,
 For still we should adore.
 "O Lord," saith David, "grant to me
 With Thine own chosen race to see
 Thy joys for evermore!"

2.

When God for His great Name had freed
 This race, how little did they heed
 The wonders of His hand!
 David is grieved at heart to tell
 The ills which in their road befel
 To Canaan's destined land.

3.

Their guardian pillar they forsook,
 And in its place a calf they took,
 Nor would God's leisure wait;
 God they opposed with reasoning pride,
 Then both his prince and priest defied,
 And met a direful fate!†

* This Psalm seems naturally subsequent to the former, if we can but suppose, as I have ventured to do, that the captivity and dispersion are merely mentioned here prophetically.

† The fate of Korah, Dathan, and Abiram, is plainly intended as an awful warning, not only to those who rebel against lawful governors, but, what is much less frequently thought about, to those who impiously usurp the priesthood without Divine authority. See Num. xvi.

PART II.

4.

O generous Moses, thou, though scorn'd,
 With brightest virtues wast adorn'd;
 Thou nobly didst refuse
 God's blessings for thyself to gain,
 But praydst they might still remain
 With those unthankful Jews.*

5.

Though heaven-protected, they despair'd,
 And soon by idols were ensnared
 That reek'd with infant gore;
 —I see! I see! in after times,
 Enslaved, dispersed through distant climes,
 Such baseness they'll deplore!

6.

I see! I see! more horrid still,
 Thy blood, Messiah, shall they spill,
 Yet O! be Thou inclined
 To pardon, at no distant time,
 This sad, though then permitted orime,†
 And through them bless mankind.

* See Numb. xiv. 12, &c.

† Though the Jews were inexcusably blind and deaf, yet the Lamb of God was a willing sacrifice. The falling of his captors to the ground plainly proved his power. (John xviii. 6.) His never denying his own divinity, His voluntarily meeting Judas, &c. &c. shewed self-devotedness. (Matt. xxvi. 53, John xli. 27, and xviii. 11.)

PSALM CVII.

1.

While through this wilderness of earth
With weary wandering steps we roam,
God can alone our feet direct
In safety to our wish'd-for home.
Then O! that men with fervent zeal would praise
The Almighty Lord for all His wondrous ways!

2.

When erring mortals, through their sins,
In deep distress or bondage groan,
On God repentant let them call,
And soon His mercy shall be shewn.
Then O! that men with fervent zeal would praise
The Almighty Lord for all His wondrous ways!

3.

Should sickness ope the doors of Death,
And bare its pallid form to view,
O'ercome by piteous cries and tears,
Thou, Lord, canst health and strength renew.
Then O! that men with fervent zeal would praise
The Almighty Lord for all His wondrous ways!

4.

While fearless hearts the ocean plough,
Where widely yawns the watery grave,
Now raised aloft, now sunk—how deep!
E'en there Thy mercy, Lord, can save.
Then O! that men with fervent zeal would praise
The Almighty Lord for all His wondrous ways!

PSALM CVIII.

1.

Bring the lute and bring the lyre,
 Grateful thoughts my soul inspire;
 Duteous matins will I sing,
 Praises to the Eternal King.

2.

Know, ye ~~foes to David's~~ reign,
 Strife with God is strife in vain;
 Fenced by His Almighty hand,
 Free and fearless will I stand.

3.

God exerts His matchless might,
 Praise, O! praise Him in the height;
 He the palm of victory still
 Gives to whomsoever He will.

4.

Thou, O Lord, art all in all,
 'Tis through Thee we stand or fall;
 Me while Thou upholdest, none
 Shall contend with Jesse's son.

* * This Psalm consists of the latter parts of the 57th and 60th. As David's victories are similarly described in the last of these, there seemed to be no great occasion to repeat them here.

PSALM CIX.

MESSIAH FORETELS HIS OWN SUFFERINGS.

1.

Shut not now Thine ears, O Lord,*
 Impious tongues are heard abroad,
 Dooming Thine all-righteous Son
 To a fate—He will not shun;
 Souls depraved yet still are dear,
 These I haste from guilt to clear;
 Men shall find at last that they
 Boundless love with hate repay!

2.

I like fleeting shadows pass,
 Transient as the withering grass;
 As the locust lacks a nest,
 I have here no place of rest.
 Save Thy meek,† Thy suffering Son—
 Yet, great God, 'Thy will be done!'
 Since Thou giv'st Me power to raise
 Fall'n mankind, Thy Name I'll praise.

* This sense, given by Bishops Horsley and Mant, best accords with the context.

† Thy poor, or humble One. Ver. 31.

* * As the maledictory prophecies against the Jews contained in this Psalm have been fulfilled so long ago, there seems the less occasion to specify them here; and especially in a work which professes, with respect to the longer Psalms at least, to give them merely in an abridged form.

PSALM CX.

1.

To Christ, *my* Lord, the Almighty spake—
“ O Son, Thy well-earn'd honours take ;
Here reign till foes who heaven defy,
Beneath Thy footstool prostrate lie.”*

2.

And soon, Messiah, shall Thy God
From Sion stretch th' avenging rod,
O'er hostile kings its power extend,
Till all beneath Thy sceptre bend.

3.

Yes—multitudes in Thy great day
Shall court the blessings of Thy sway ;
To Thee shall future saints be born,
Countless as dew-drops in the morn.†

4.

Thou, deathless Priest,‡ shalt man redeem,
By tasting sorrow's bitterest stream ;
Thy Name shall shine all names above,
Through this Thy miracle of love.§

* See Matt. xxii. 44, Mark xii. 26, and Heb. i. 13.

† The true meaning of ver. 5. Bp. Lowth, Prelect. x.

‡ After the order of Melchisedek, which will not fail, like that of Aaron.

§ Though, with singular modesty, Bishop Horne talks of paying deference to great names, yet I must acknowledge that his own explanation of the concluding difficult passage appears to me far preferable to that of the other learned critics.

PSALM CXI.

1.

My soul in secret praise the Lord,
 And in th' assembly of the just;
 Th' admirers of His works, and word,
 Most loudly praise, and firmly trust—
 Food for the people of His love
 He sends, like manna, from above.*

2.

To keep His mercies still in view,
 High festivals the Church ordains;
 He, to His sacred promise true,
 His faithful worshippers sustains;
 God is unchangeably the same,
 Revered and dreaded be His Name!

3.

Of godly fear how great the price!
 From hence our truest wisdom springs;
 The world from wisdom took its rise—
 Wisdom high truths to mortals brings;
 She speaks, when man quite lost appears,
 REDEMPTION to his wond'ring ears!

* Bishop Horne supposes a sacramental allusion here, and quotes Bossuet, who rightly argues that manna bears a typical resemblance to the Eucharist; but this popish bishop seems not at all aware that such resemblance would very ill agree with any subsequent pretensions to a change of substance.

PSALM CXII.

1.

The man to godly fear inclined
The poor befriends with liberal mind,
And cheers desponding worth;
On him, though thick'ning all around
Egyptian darkness should be found,
A gracious light breaks forth.

2.

He soon, to bless his aged eyes,
Shall see his sons to honours rise,
While they his acts repeat;
No adverse tidings shake his mind,
His hopes are all on God reclined—
Can aught such hopes defeat?

3.

But oh! what curse of human kind
Can rack like envy in the mind?
A self-avenging sin!
The man who pines at others' bliss
Not heaven can gladden—hearts like this
Contain a hell within!

N

PSALM CXIII.

1.

All ye who love the laws of heaven,
By you let ceaseless praise be given
To heaven's Eternal King ;
From east to west resound His Name,
His great, His glorious acts proclaim,
From boundless love they spring.

2.

God, far exalted, e'en *descends*,
When to high heaven His view He bends,
How wondrous then His grace,
When He vouchsafes with kind regard
To see, to censure, or reward
Our abject mortal race !

3.

The poor to wealth He can advance,
The barren woman's heart entrance
By many a joyful birth ;
Thus too His Church, which long had lain
Forlorn, an offspring shall obtain
To fill the out-stretch'd earth !*

* This conclusion seems here to be implied, and to have a reference to Isaiah liv. 1, Gal. iv. 27. The Jewish Church will naturally remain barren till she is reconciled to her Husband ; i. e. converted to Christ.

PSALM CXIV.

THE JEWISH EXODUS.

1.

Israel march'd from Egypt freed—
 See their God His host precede!
 Ocean, struck with wild affright,
 Roll'd his waves in backward flight.

2.

Earth, with equal tremor seized,
 Fear'd its God it had displeased;
 Mountains, hurrying to depart,
 Wish'd for swiftness like the hart.

3.

Ha! what ail'd ye, earth and wave,
 Why so bent yourselves to save?
 Man to fear should first begin,*
 Man alone hath power to sin.

4.

Tremble, mortals, and betimes
 Quit your heaven-provoking crimes;
 Thus, when earth shall melt away,
 Man might *stand* in that great day.†

* "Tremble, thou earth, at the presence of the Lord;"
i. e. ye inhabitants of the earth. Ver. 7.

† To stand, is a forensic word, meaning not to be condemned in judgment.

. This Psalm had at first an hallelujah attached to each line; but these being not suitable throughout, were transferred to the last great jubilate, or triumphant conclusion of these truly divine, angelical melodies!

PSALM CXV.

1.

Not to us, O Lord Almighty,
Not to us be honour given,
To Thyself all praise most rightly
Be ascribed in earth or heaven.

2.

Why should gentiles ask profaning,
"Israel's God, where is He now?"
Israel's God in heaven is reigning,
Worlds unnumber'd to Him bow.

3.

Mark ! what sottish adoration
To their gods the gentiles pay ;
Them with mouths and eyes they fashion,
Yet nor speech, nor sight have they.

4.

Are not they themselves as senseless
As the blocks they thus adore ?
From a block, itself defenceless,
Who but fools would aid implore ?

PART II.

5.

House of Israel, ye who fear Him,
House of Aaron, who Him serve,
Trust in God, obedient hear Him,
Never—never from Him swerve.

6.

Ye whom Heaven bestows its care on,
To your God true homage yield;
House of Israel, house of Aaron,
He is your protecting shield.

7.

His true Church, where'er its station,
God to bless will never fail,
It shall thrive till every nation
Come within its sacred pale.*

8.

Heaven is where Jehovah reigneth,
Earth to mortals he doth give;
Man, when dead, from praise abstaineth,
Then O! praise Him whilst you live!

* The true Church, wherever situated, is the proper successor of the 'House of Aaron.'

PSALM CXVI.

1.

Thee, Lord, I love, Thou hearest prayer,
And snatchest sinners from despair;
To Thee I've cried, and cried again,
And will while life and sense remain;
From grief, from sickness, and the grave,
Thy servant hast Thou deign'd to save.

2.

When cords of death enclosed me round,
Ere comfort in Thy faith I found,
Once rashly did my heart surmise
All hopes that men held out were lies;
But now 'tis faith that bids me speak—
Heaven's bliss through Christ alone I seek.*

3.

We of all blessings, Lord, partake
Through Thee, yet no return can make;
Straight to Thy temple will I haste,
Of Thy salvation's cup to taste;
My vows most gladly will I pay
In thy blest courts, O Solyma!

* See 2 Cor. iv. 12.

PSALM CXVII.

THE CALL OF THE GENTILES.

1.

Eternal Truth the song demands,
 O God, Thy promise firmly stands,
 No change in Thee we trace;
 When Israel shall transgress and fall,
 The gentiles Thou hast sworn to call
 To fill their favour'd place.

2.

When ye, O gentiles, shall enjoy
 This blessing, all your powers employ
 To praise the Almighty's Name;
 When He shall cause His light divine
 Of faith into your hearts to shine,
 O! endless thanks proclaim.

3.

Nor will His truth, O Israel, fail
 E'en Thee, but mercy shall prevail:
 Hear what th' Inspirer saith—
 Thou, Israel, shalt at length return,
 Through sufferings late repentance learn,
 And heaven attain THROUGH FAITH.*

* After foretelling, or pre-supposing, the call of the gentiles, the psalmist speaks also of God's merciful kindness being great towards us, (i. e. the Jews,) which must allude to their final conversion. — His truth endureth for ever towards both: let both therefore "praise the Lord." David had seen neither of these conversions, whereas we have seen ours, and consequently cannot doubt of the other. Nor does this Psalm merge in the following, since it implies, at least, whatever is here drawn from it.

PSALM CXVIII.

THE PSALM OF HOSANNA.

A CHORUS OF ISRAELITES.

1.

Thee, O Israel, God secureth,
 Thou shalt first His praise proclaim;
 He from age to age endureth,
 Chaunt Hosannas* to His Name.

(DAVID RETURNING FROM CONQUEST.)

2.

O my friends, with firm reliance
 Trust in God when danger lowers;
 Trust in God, and bid defiance
 To all hostile earthly powers.

3.

When fierce nations me surrounded,
 To my God for help I cried;
 Soon their counsels He confounded,
 Quell'd their rage, and mock'd their pride.†

4.

Never will Jehovah fail me—
 Hence I'll scorn each mortal foe;
 Hosts of foes, should they assail me,
 In His Name I'll overthrow.

Chorus.—Thee, O Israel, &c.

* The word 'Hosanna,' which means 'save now,' occurs in ver. 25, (see Bib. Trans.) which, with ver. 26, forms the passage with which the Jews hailed our Saviour on his triumphant entrance into Jerusalem. Matt. xxi. 9. —The order of the dialogue here is conjectural.

† Verse 14 here is borrowed from Moses's Song, Exod. xv. 2.

PART II.

(DAVID APPROACHING THE SANCTUARY.)

5.

In God's house I wish to praise Him,
 Open your gates, ye holy men;
 Still His gracious purpose sways Him,
 Late He frown'd, but smiles again.

(PRIESTS OPEN THE GATES AND ANSWER.)

6.

To our hearts thy words are cheering,
 Welcome thou, our corner-stone,
 In Jehovah's Name appearing,
 Bless'd art thou—ascend thy throne.

7.

Hast not thou, by inspiration,
 In thy sacred songs made known
 Some great Church, whose firm foundation
 Claims a nobler corner-stone?*

8.

God, who endless time descryeth,
 Must His purpose firmly keep,
 On His truth whos'er relyeth
 Shall immortal glories reap.

Chorus.—Thee, O Israel, &c.

* David, as a type, was in some degree a corner-stone, to unite the tribes, and confirm the kingdoms of Israel and Judah. (See Poole's Com. on Ver. 28.) But most manifest is the prediction here of that nobler corner-stone, which, in the end, is to unite all nations in one universal spiritual structure—the Church of God.

PSALM CXIX.

ALTERED AND ABRIDGED FROM DR. WATTS.

1.

Thy word, O Lord, hath been my choice,
My precious heritage ;
This can my inmost thoughts rejoice,
And all my powers engage.

2.

I read the histories of Thy love,
And keep Thy laws in sight,
Through all Thy promises I rove
With ever-fresh delight.

3.

Oh ! 'tis a land of wealth unknown,
Where springs of life arise,
Where seeds of heavenly bliss are sown,
Where hidden glory lies.

4.

'Tis the best solace mourners have,
It makes e'en sorrows blest,
Disclosing hopes beyond the grave
Of joys, and endless rest.

* * * As Psalm cxix. is not lyrical, but didactic, and of a length totally unsuitable to this work, the candid reader will, it is hoped, accept, in its stead, of a few revised stanzas from Dr. Watts's translation, together with the conclusion by Merrick, highly commended by Bishop Horne.

PART II.

FROM DR. WATTS, AS ABOVE.

5.

How shall a young man cleanse his heart,
And keep secure from sin?
Thy laws the happiest means impart,
Thy favour, Lord, to win.

6.

Great peace have they who love Thy law,
Firm do their souls abide,
Nor can e'en strong temptations draw
Their steadfast steps aside.

7.

Thy word is everlasting truth,
How pure is every page!
Thy law, which best can guide our youth,
Can best support our age.

8.

Thy perfect laws, abroad, at home,
O Lord, have I embraced,
Not honey dropping from the comb
Can more allure my taste.*

9.

Tho' from Thy paths my steps have err'd,
Yet still I love Thy way;
Teach me the comforts of Thy word,
Lest I again should stray.

* This proves that Dr. Watts had in his eye Psal. xix. 10, and understood it, as explained *ad loc.*, viz. as meaning that the last drops which adhered to the comb were esteemed the best and purest honey.

PART III.

MERRICK'S CONCLUSION, ALTERED AND ABRIDGED.

1.

O hear me from Thy sacred seat,
Direct, O Lord, my erring feet,
And grant me—for on Thee relies
My hope—O grant me to be wise.

2.

In me Thine eyes the sheep behold
Whose feet have wander'd from the fold,
That guideless, helpless, strives in vain
To find its safe retreat again :

3.

Now listens, if perchance its ear
The shepherd's well-known voice may hear;
Now, as the tempests round it blow,
In plaintive accents vents its woe.

4.

Great Ruler of this earthly hall,
My erring steps do Thou recall;
Lord, suffer me no more to stray,
But guide me in Thy righteous way.

* * * Though the above lines by Merrick are honoured by Bishop Horne with the epithets "beautiful and affecting," yet a small variation at the end of them will not, it is hoped, be deemed inexcusable.

PSALM CXX.

1.

Of sorrow treats my song,
O! pity, Lord, my case,
Doom'd as I am to dwell so long
Amongst a ruthless race.

2.

Tho' curses now ye vent
On me, ye sland'rous foes,
Full soon shall on yourselves be sent
The like, or heavier woes.

3.

Sweet peace alone I seek,
And brutal rage abhor,
Yet I of peace no sooner speak
Than they prepare for war.

4.

Then pity, Lord, my case,
And swift deliverance send,
From savage hordes of Kedar's race
My precious life defend.*

* That is, from men as barbarous and idolatrous as the
Arabs, descendants of Kedar, the son of Ishmael.

PSALM CXXI.

DAVID SETTING OUT FOR THE CAMP.

1.

Lord, to Thy mount I raise my eyes,
O! do not Thou my suit despise;
When foes approach to Thee I pray,
To speed me on the vent'rous way.

(HIGH PRIEST ANSWERS.)

2.

O David, God hath heard thy prayer,
And makes Thee His peculiar care;
Around thee God His vigil keeps
Who never slumbers, never sleeps.

3.

Then ride thou on, O king, for know
He will His shield around thee throw;
No sun-beams shall thy veins inflame,
No moon-light chill thy shivering frame.*

4.

Of those whose virtue has been tried,
God will the steps for ever guide;
He guards from danger as from sin,
Their goings out, their comings in.

* In some countries the extremes of heat or cold have proved fatal. Through the first of these causes, our late, truly excellent, first Bishop of Calcutta, is said to have fallen (*paucis flebilior quam mihi*): while of the opposite ~~vital~~ ^{vital} ~~lady~~ ^{lady} some striking instances are given in Bishop Mant's Notes on ~~Psalm~~ ^{Psalm} cxlvii.

PSALM CXXII.

1.

How blest the summons ! to Thy courts
Each joyful worshipper resorts ;
Fair Sion's paths, O Lord, they tread—
Sion, of earthly mounts the head !

2.

To Thee the festive tribes ascend,
To Thee in dutious homage bend,
Rich off'rings to Thine altars bring,
Befitting Salem's Heavenly King.

3.

Thy high tribunal here shall shine,
The judgment-seat of David's line;
Give Salem's stores, O Lord, increase,
Bless all who pray for Salem's peace.*

4.

For my dear friends' and brethren's sake,
Grant that no wars her bulwarks shake,
And graciously all ills dispel,
From where Thou deignest, Lord, to dwell !

* To pray for the true Church, once Jewish, now Christian, is a duty which will bring down a blessing at least on the offerer. See Ver. 6 to the end ; also Numb. xxiv. 9.

PSALM CXXIII.

1.

To Thee, O Lord, the wond'ring eye
From earth to Heaven we raise,
Yet who can half Thy works descry,
Or utter half Thy praise?

2.

As servants watch their masters' hands
To know and do their will,
As maids their mistresses' commands
Wait anxious to fulfil—*

3.

Master of masters, Lord of lords,
With how much warmer zeal
Should we obey those gracious words
Thou deignest to reveal!

4.

On Thee we humbly, Lord, rely,
Tho' meekness fools deride,
The meek Thou wilt exalt on high,
Above the sons of pride!

* In those countries, as Bishop Mant shews by several instances, the servants are still accustomed to attend on their masters and mistresses with the profoundest respect, and in perfect silence, receiving from them signs by the motion of the hand.

PSALM CXXIV.

1.

Yes, O Lord, 'tis Thy protection
That has kept us safe and free,
We, in frequent sad dejection,
Must have perish'd but for Thee.

2.

While our foes, to merey strangers,
Like a torrent onward moved,
Still, amidst impending dangers,
Thou our sure defence hast proved.

3.

Thus in perils great and trying
God will ne'er His servants fail,
'Gainst them, whilst on Him relying,
Sin nor death can long prevail.

4.

God hath shewn us His salvation,
Us, of snares no more afraid,
Since He heeds our supplication
Who both heaven and earth hath made !

* * * Besides the case of the Jews, this seems not inapplicable to ourselves at present. A Church, founded wholly on the unadulterated and *unabridged* word of God, (see the 6th Art. of Rel.) may surely rely with confidence on the Divine protection.

PSALM CXXV.

1.

They who in God the Lord confide,
Firm as Mount Sion shall abide ;
O Sion, thine is hallow'd ground,
By sacred mountains fenced around.

2.

Trust thou in God, and then in peace
And safety will thy years increase ;
O'er those who on their God depend
His scourge no tyrant shall extend.

3.

Thro' Thy protection, Lord, the good
So long, so flourishing have stood ;
O make them still Thy mercies see,
Lest they despair, and fall from Thee.

4.

The wicked who Thy laws withstand,
Drive from this saint-frequented land,*
And give still more and more increase
To Israel's joy, to Israel's peace !

* The only holy land upon earth, because pressed by the blessed feet of our Lord Himself, and of all His prophets and apostles.

PSALM CXXVI.

THE RETURN FROM CAPTIVITY.

1.

Again, O Israel, art thou free?
How glorious is my theme!
Such unexpected joys to see,
We thought 'twas all a dream!

2.

With wonder, and with sacred awe,
Surrounding nations gazed;
Our great deliv'rance when they saw,
E'en *they* Jehovah praised.

3.

Restore, O Lord, with guidance kind,
To join our mirthful strains,
The remnant ling'ring still behind
On Babel's hostile plains.

4.

He who now weeping sows his seed,
If he on God relies,
At harvest reaps a plenteous meed,
And home in transport hies!

* * * This Psalm might be written to encourage the almost despairing captives to return home, and rebuild the city and temple of God, in the midst of the most terrible afflictions and persecutions.

PSALM CXXVII.

1.

Wisely his house that man shall rear,
Who prays to God with heart sincere
His purpose to befriend;
Except the Lord the city keep,
In vain the watchman breaks his sleep,
In vain the guards defend.

2.

Nor human aid doth God despise,
But oft a youthful race supplies,
The good man's just reward ;*
Thus shall he boast a numerous line,
When foes against his peace combine,
His hoary head to guard.

3.

No giant, arm'd with spear and sword,
Can such effectual help afford,
To save his life or fame,
As sons who would, if well advised,
Deem their own lives in his comprised,
In his their own good name.

* Children are said, in verse 3, (Bib. Trans.) to be the reward of those who were before described as His beloved, by sincerely relying upon Him for the success of whatever they undertake.

PSALM CXXVIII.*

1.

Blest is the man his God who fears,
Who Heaven's all-perfect law reveres,
 Soon will his joys abound ;
By industry improved, his field
A plenteous produce soon shall yield,
 His home with bliss be crown'd.

2.

Great will be his domestic joy
When smiling babes his cares employ,
 His future bliss they'll prove ;
Like olives they'll his board entwine,†
While his chaste wife—a fruitful vine—
 Prefigures heavenly love.

3.

Warm as a bridegroom's bosom glows,
Christ for His Church affection shows—
 Believe the sacred page !‡
Soon shall His genuine sons increase,
And Sion's happiness and peace
 Improve from age to age.

* The subject here is similar to the foregoing.

† Olives were formerly planted in eastern gardens to
entwine banquetting places. See Merrick's Annot.

‡ See Psalm xlv. and Ephes. v. 25.

PSALM CXXIX.

1.

How oft, O Lord, might Israel say,
Sad hardships have we borne?
How oft with scourges have our backs
Been mercilessly torn?

2.

Yet Thou Thy ready help, O Lord,
Hast sent in times of need,
Our feet from fetters, and our hearts
From sorrows hast Thou freed.

3.

How kind to Sion is her God,
Who needful succour sends!
Destruction waits on Sion's foes,
But blessings on her friends.

4.

Like grass, weak, withering on house-tops,
Of moisture scarce possess'd,
Thus droop, thus fall our enemies,
Unpitied, and unbless'd!

PSALM CXXX.

PLENTEOUS REDEMPTION.

1.

Immersed in troubles, Lord, I cry,
 Thy fav'ring ear, O! kindly give;
 Shouldst Thou too narrowly espy
 Our faults, what man, alas! could live?
 To Thee our prayers will we address betimes,
 And, as we fear, O! pardon Thou our crimes.

2.

Before the centinel can reach
 His watch-tower at the dawn of day,
 My heart this ready tongue shall teach
 To Thee, O gracious Lord, to pray;
 To Thee right-early vows shall mount on high,
 To Thee, ere morn illumines the eastern sky.*

3.

Then hope—and with uplifted hands
 Forgiveness of thy God implore;
 Still hope—the cherub Mercy stands
 Appointed sinners to restore;†
 O'er all the true of heart the Almighty pours
 PLENTEOUS REDEMPTION in unceasing showers!

* This repetition is beautiful, and it contains a powerful incentive to early devotion.

† For guilty creatures still to hope in God's redeeming love, is the very essence of the Gospel itself. See John iii. 16, and 1 John iv. 9, et passim.

PSALM CXXXI.

1.

If God decrees me to a throne,
'Tis His good pleasure, not my own,
I feel not so inclined;
Serene content I could enjoy,
Still, as the lowly shepherd-boy,
I bear an humble mind.

2.

Like as a weaned child, denied
Its wonted food, will still confide,
And soon its grief foregoes,
Thus patient, while I ills endure,
I've learnt in God to be secure,
From whom all wisdom flows.

3.

O Israel, since in me you find
A duteous and submissive mind,
Be such a temper yours;
Child-like humility pursue,
Then ne'er God's anger shalt thou rue,
His favour this ensures.*

* "For of such is the kingdom of heaven." Matt.
xix. 14.

PSALM CXXXII.

1.

A temple to Jehovah's praise
 The son of Jesse vow'd to raise,
 By holy fervour led;
 The Son of God, supremely blest,
 While conversant on earth, possess'd
 " Not where to lay His head."

2.

Thou saw'st Him, Bethlem Ephratah,
 When first He in the manger lay,
 Though now He reigns above;
 O! let us to that ark repair,
 Where dwelleth His great Name, and there
 Adore the Lord of love.

3.

Thou, Lord, Thy priesthood wilt protect,
 While they in righteousness are deck'd;
 —Yea, Sion shall revive—
 Still joys remain for Israel's race,
 When they th' all-perfect faith embrace,
 And for its glories strive!*

* The Jews, as there is reason to hope, will at last probably become the most strenuous and successful of preachers and of missionaries, so soon as they shall be able to regard themselves as the pardoned murderers of the Lord of life!

. The last Psalm evinced that David had no ambition in himself, but this shews that he wanted not gratitude for his exaltation.

PSALM CXXXIIL

1.

O! is it not a blessed sight,
When well-instructed hearts unite
In harmony and love!
Such union scarcely owes its birth
To jarring elements of earth—
It beameth from above!

2.

'Tis like the precious ointment shed
On Aaron's consecrated head,*
Exhaling sweets around;
'Tis like those soft refreshing dews
The skies on Hermon's top diffuse,
That deck th' enamell'd ground.

3.

The genial dew-drops that distil
On Sion's highly-favour'd hill
Enrich the sacred sod;
'Tis here, O Lord, Thy true elect
Their consummation may expect—
Man's union with his God!

* Perfumes amongst the ancients were in the highest repute, and in particular the Jewish high-priest was so copiously bedewed with ointment, that it sometimes literally ran down from his head to the very skirts of his garment.

PSALM CXXXIV.

SCENE—THE GATE OF THE TEMPLE.

1.

WORSHIPPER.

Guardians of this sacred fane,
Who the nightly task sustain
Through each watch by turns to sing
Praises to the Eternal King,
Consecrated from your birth
Heaven to represent on earth;*
May your heavenly Lord be kind,
May your prayers acceptance find!

2.

PRIEST.

Thou who dost thy strains address,
Wishing to our rites success,
While these sacred doors we close,
Go in peace, and seek repose;
May the vows we offer rise
Grateful incense to the skies,
And descend, through heavenly grace
Shed, like dews, on Jacob's race.

* That is, by unceasing worship, Rev. xvii. 15.—Bishop Horne, from an account written by Bishop Turner, of Ely, (one of the seven,) praises a Rev. Nicholas Farrer for trying to revive such service. But I learn, by favour of the Rev. J. Hopkins, of Hartford, Hunts, whose ancestor was Farrer's successor, that that rashly-pious man killed several of his flock, as well as himself, and a very promising nephew, by such uncalled-for exertions. See *Beauties of England and Wales*, vol. vii. art. Little Gidding, Hunts.

PSALM CXXXV.

1.

Hear, ye chosen men, who render
 Service in God's holy place,
 Praise our land's Supreme Defender,
 Who to us renews His grace.

2.

God, who rules with power unbounded,
 Thee, O Israel, deigns to love;
 God our fiercest foes confounded,*
 And like sheep before us drove!

3.

Mark! what sottish adoration
 To their gods do gentiles pay!
 Them with mouths and eyes they fashion,
 Yet nor speech, nor sight have they.

4.

Are not they themselves as senseless
 As the blocks they thus adore?
 From a block, itself defenceless,
 Who but fools would aid implore?†

5.

House of Israel, ye who fear Him,
 House of Aaron, who Him serve,
 Bless your God, obedient hear Him,
 Never—never from Him swerve!

* The foes are specified in the Psalm itself.

† The three last stanzas are the same as in Psal. cxv.

PSALM CXXXVI.

1.

O! praise the God of gods, His glorious Name
 Throughout His vast creation's bounds proclaim;*
 His truth and mercy let all worlds record—
 Hosanna in the highest! praise the Lord!

2.

O! praise the Lord of lords, His works of love
 All praise demand, yet soar all praise above;†
 His truth and mercy ye His works record—
 Hosanna in the highest! praise the Lord!

3.

Above, in wisdom, He spread forth the sky,‡
 Beneath He bade the earth and ocean lie;§
 His truth and mercy heaven and earth record—
 Hosanna in the highest! praise the Lord!

4.

On high He placed each globe of brilliant light,
 The sun by day, the moon to rule by night;||
 His truth and mercy sun and moon record—
 Hosanna in the highest! praise the Lord!

5.

All flesh to feed He gives the earth's increase,¶
 O! never may our grateful praises cease!
 His truth and mercy let all flesh record—
 Hosanna in the highest! praise the Lord!

* Works of Creation.

† Works of Grace.

‡ Gen. i. 1.

§ Gen. i. 9.

|| Gen. i. 14.

¶ Ver. 25. Psalm civ. 27, et passim.

PSALM CXXXVII.

ALTERED FROM THE REV. MR. BULLEN.

1.

Proud Babylon's waters among
We grieved, lovely Sion, for thee,
Our harps on the willow-trees hung,
As sad and as silent as we.
Then they who occasion'd our wrongs,
And still would our sorrows affront,
Bade us sing one of Solyma's songs,
As late in her courts we were wont.*

2.

Our voices how can we prepare,
Jehovah's great acts to proclaim,
His mercy and truth to declare
'Mongst strangers who know not His Name?
Yes, Solyma, thee have I loved;
If I love not thy palaces still,
May my tongue in my mouth be unmoved,
My right hand be bereft of its skill!

* It appears that many of the singers had been carried away captives into Babylon. See Ezra ii. 41, and Nehem. vii. 44.

* * * As the above version of this beautiful Psalm appeared to be a happy effusion, and unconnected with any regular work, it seemed very proper, with a few alterations, to be here adopted.

PSALM CXXXVIII.

1.

With zeal how doth my bosom swell
Thy glories to proclaim
'Mongst those, O Lord, who most excel
In rank, in power, or fame.

2.

Lord, when to Thee I raise my voice
Thy strength'ning grace I feel;
May future kings, ere long, rejoice
To rival all my zeal.

3.

Thou, Lord, while kings Thy viceroys are,
Dost in the meek delight;
Hence pride and arrogance shall far
Be banish'd from Thy sight.

4.

Of Thee, since nought Thy power controls,
This last, best boon we crave—
Deign, Lord, our bodies, and our souls,
(Thy wondrous works!) to save.

PSALM CXXXIX.

1.

O Lord, Thou every where art nigh,
Whither from Thee can sinners fly,
To find a safe retreat?
Above, below, in heaven, in hell,
Or where unheard-of nations dwell,
Thy watchful ken we meet!

2.

Guilt is not hid by deepest shades,
Night, like the day, Thine eye pervades—
Long ere my natal hour
Thine eye mine embryo-substance saw
In darkness fashion'd—with what awe
I view thy wondrous power!

3.

Yea, Lord, this body yet unborn
Thou saw'st, while shapeless, weak, forlorn,
From Thee each portion came;
Yet now no curious work, devised
By artists, or by monarchs prized,
Can match its heaven-wrought frame!

PART II.

4.

Thy wondrous counsels, Lord, are more
Than sands upon the briny shore,
To me they're all benign;
And hence, with joyful thoughts impress'd,
Secure shall David take his rest,
And wake with hopes divine.

5.

How happy must that mortal be
Who feels he has a friend in Thee—
His heart no perils daunt;
While sinners must Thy wrath endure,
To me Thy destinies are sure—
Ye bloody foes, avaunt!

6.

Like as I love Thy friends, O Lord,
By me Thy foes shall be abhorr'd,*
Who Thy great Name profane;
O! lead me in Thy righteous way,
And fit me for Thy glorious day,
To join Thine angel-train.

* That is, in the same way that God hates them—not the persons, but the crimes.

PSALM CXL.

THE PRAYER OF A BELIEVER, OR OF MESSIAH, AGAINST
PERSECUTORS.

1.

O! save me, Lord, I dwell among
The sons of violence and wrong;
Their nets they spread, and one and all
Have vow'd to bring about my fall;
To me no mercy have they shown,
Tho' Thou hast claim'd me for Thine own.

2.

While they assail the pure in heart,
Each word is an envenom'd dart;
O Lord, when wicked men abound,
Help can in Thee alone be found;
Then O! my supplications heed,
Thou matchless Friend in times of need!

3.

God answers, "Vain is every plot
Against the righteous—fear them not."*
Thanks, Lord, I knew that Thou didst hear,
Henceforth will I dismiss my fear;
Since Thou art just, I know full well
The just shall in Thy presence dwell.

* An oracular voice.

PSALM CXLI.

1.

In perils, Lord, to Thee I cry,
My morning song shall mount on high,
The same my evening sacrifice shall be ;
For now constrain'd Thy servant goes
Amongst idolaters, Thy foes,
From their contagion keep, O keep me free !

2.

May I direct my steps with care,
Of base insidious arts beware,
And watch my heart where wicked men prevail ;
Ne'er will I to known ills incline,
Nor, heedless of Thy laws divine,
In their unhallow'd, sinful feasts regale,

3.

Keep me from treacherous tongues aloof—
Yet shun I not, O Lord, reproof,
When kindly from the lips of friendship given ;
A faithful monitor imparts
The oil of gladness to our hearts,
Corrects, and forms them capable of heaven.

PART II.

4.

When thou in stony rocks, O Saul,
Wast caught, I scorn'd to work thy fall,
But spake in mildest terms of love and peace ;
My just revenge I freely waived,
Th' anointed head revered and saved—*
When will thy wrath, which now exiles me, cease ?

5.

How dreadful was th' accursed day
When that fell monster dared to slay
God's holy priests—alas ! at thy command !
Of innocents thus basely slain
Unburied still the bones remain,
And strew, like woodman's chips, the guilty land.

6.

On Thee, O Lord, my soul relies,
And, thus protected, can despise
Such sacrilegious tyranny and hate ;
Still let my persecutors be
Caught in the snares they spread for me,
While I secure on Thee, Jehovah, wait.

* The sense of this passage seems sufficiently clear. To what Bishop Horne has said, we may add, that Saul and his captains, while hunting David, seem to be locked in a judicial preternatural sleep among the rocks, and might easily have been overpowered, had not the generous and most pious hero scorned to take the advantage. He does not even charge Saul as Doeg's instigator, though the translation seemed hardly clear without naming it. See his fine Lamentation over Saul and Jonathan, 2 Sam. i. 17.

PSALM CXLII.

1.

Again to Thee, O Lord, I cry,
While treacherous foes around me lie,
Nor see I one kind friend to stand
As advocate on my right hand.

2.

To Thee I cry, on Thee I wait,
O Lord, assist me in this strait;
In Thee alone the wise and just
In doubts and troubles hope and trust.

3.

While hiding in this dismal cave,
My life from causeless foes to save,
From wretched me e'en kindred fly—
How poor, how destitute am I!

4.

But wouldst Thou, Lord, once more befriend,
The righteous would my steps attend,
E'en foes would flattering speeches bring,
And all men hail their future king.*

* Bishop Horne's interpretation here seems proper and sufficient. He supposes David dismissed by Achish, and now hiding himself from his many enemies in the cave of Adullam. 1 Sam. xxii. 1.

PSALM CXLIII.

1.

Thy truth* and faithfulness how great!
Else, Lord, what terrors would await
Our sin-infected race!
Judgment, tho' strictly just, O! spare,
Judgment would but our sins lay bare—
O! hide them by Thy grace!

2.

While impious men would quench the light
Of grace divine in cheerless night,
To Thee I'll turn in prayer;
And should they meditate my fall,
Thy former mercies I'll recall,
To shield me from despair.

3.

Though sunk in trespasses as dead,
Yet Thou canst kindly raise my head,
And bid Thy suppliant live;
My guilt, O God, has been so deep,
Me it becomes to mourn and weep—
For Thy great Name, forgive!†

* Immutable adherence to promises.

† This Psalm, like the 51st, might serve as an occasional prayer in private devotions. The benefit of thus using one, or both of them, has often been experienced by the Author, to his own great comfort and satisfaction. The last stanza of Psalm cxxx. might conveniently be added.

PSALM CXLIV.

1.

From Thee derived, O Lord of hosts,
His strength, his skill, Thy servant boasts ;
Lord, what is man, that Thou such grace
Hast shewn to our degenerate race ?

2.

Since heathens still Thy wrath provoke,
Touch their proud hills, and they shall smoke ;*
Bow down Thy heaven, O Lord, and cast
Thy fiery darts, their hopes to blast.

3.

O ! drive these aliens from our coast,
Who in vain idols make their boast,
And for such kindness, Heavenly King,
To Thee a new-made song we'll bring.

4.

Lord, to our youths such vigour grant
As to each strong luxuriant plant,
And may our daughters graceful shine,
Like columns that adorn Thy shrine.

5.

Do Thou our flocks and herds increase,
And crown us with content and peace ;
Rejoice then, happy land, and sing
" The Lord Jehovah is our King !"

* And also flame and dissolve, says Bishop Horne.

*** As if in compliance with the injunction at the end of this Psalm, it is remarkable that the few remaining ones are all of them happy and triumphant.

PSALM CXLV.

1.

Since Thou, O Lord, suppliest power
To man, his voice to raise,
From day to day, from hour to hour,
Will I extol Thy praise.

2.

Behold this world with wonders stored,
Behold yon orbs above,—
What proofs these genuine works afford
Of boundless power and love!

3.

To anger slow, to mercy prone,
In heaven, O Lord most High,
Thou reignest, peerless and alone,
Above the starry sky.

4.

The feeble Thou dost cause to stand,
And raise the drooping head;
Each living thing awaits Thy hand,
It opes—and all are fed!

5.

Lord, while the body needs Thy care,
Much more th' immortal soul;*
To both Thine acts all-bounteous are,
And Mercy crowns the whole!†

* To "satisfy the desire of every living thing," (ver. 16,) seems to point out spiritual as well as temporal blessings.

† See Bishop Horne on verses 8, 9, and 17.

PSALM CXLVI.

CONTINUATION OF THE FOREGOING.

1.

God's praises, O my soul, prolong,
His praises ne'er should end,
He form'd my heart, He form'd my tongue,
Let each in praise contend.

2.

In man, though e'en of princely birth,
'Tis all in vain to trust,
Both high and low return to earth,
And mingle with the dust.

3.

But bless'd is he whose hopes of aid
Are on Jehovah placed,
Who made the world, and what he made
With arms of love embraced.

4.

From God our every blessing springs,
Lost sight doth He restore ;*
O Sion, praise your King of kings
Henceforth for evermore.

Hallelujah, &c.

* This great miracle seems reserved for the Messiah, and in some measure to be a mark of his appearance. (Isa. xxix. 18, xxxv. 5, &c.) This, therefore, he particularly wrought when He came, (Matt. xi. 5, Luke iv. 18, John ix. 32, &c.); and the more so, perhaps, as it bears so strong an analogy to mental illumination.

PSALM CXLVII.

1.

What joy 'tis to man
His Maker to praise,
Thanksgivings to Him
In chorus we'll raise;
His Church, when in ruins,
He'll quickly restore,
Of saints, when afflicted,
He healeth each sore.

2.

He counts all the stars,
Men's hearts He can view,
The meek He will raise,
The lofty subdue;
His clouds He prepareth
Of rain when there's need,
And maketh earth fruitful,
All creatures to feed.

* * * Dr. Grabe's Edit. of the LXX., allowedly the best, divides this Psalm into two, on perusing the second of which, I could not but suspect, from the turn of the sentiments and language, that the prophetic spirit of David had here alluded even to the final restoration of the Jews. Bishops Horne, Horsley, and Mant, seem to refer it to their return from captivity, their being enabled to rebuild their

3.

In swiftness or strength
No trust should we place,
But they who fear God
Are saved by His grace;
His word ordereth all things,
Full swift doth it run,
Dispensing its blessings
O'er all, like the sun!

PART II.

4.

When, Sion, thy God
In thee deign'd to dwell,
Thy bulwarks in strength
Were known to excel;
Thou then, highly-favour'd,
Wast daintily fed,
Thy children within thee
Ate finest of bread.

temple and city, or at least some happy and providential interference in their favour; though, if so, with what, it may be asked, do the very words themselves appear more fully to agree or harmonize, than with that object of general expectation, so momentous to all mankind, which I have ventured to suggest? Which sense, if deemed allow-

5.

Now wretched thou liest,
In icy chains bound,
Nor moisture nor warmth
Refreshing thy ground ;
For lo ! all-averted,
Thy God hides His face,
Thy joy turn'd to sorrow,
Thy fame to disgrace.

6.

Yet hear us, Great God !
Remember Thine own,
Once more let Thy Word
To Jacob be shown,
Thy bright beams of favour
To Sion restore,
Then Jews before all men
Shall Jesus adore !

able, might serve to represent Canaan in its three different, most remarkable situations ;—1st, as flourishing under the Jewish economy ;—2dly, as rejected, and suffering for its enormous crime, under a self-imprecated curse ;—and 3dly, in that state of happiness, which we have reason to hope it will possess, when a Christian Church, to the very end of the world ! See last Note to Psalm xiv.

PSALM CXLVIII.

ALTERED AND ABRIDGED FROM DR. OGILVIE.

1.

Begin, my soul, th' exalted lay,
 Let each enraptured thought obey,
 And praise the Sire Supreme;
 Let heaven and earth, and seas and skies,
 In one harmonious chorus rise,
 To swell th' inspiring theme.

2.

O! all ye angels, catch the sound,
 Let all th' adoring thrones around
 His boundless praises sing;
 Let every listening saint above
 Wake all the tuneful soul of love,
 And touch the sweetest string.

3.

Thou Heaven of heavens, His vast abode,
 Fire, winds, and clouds, proclaim your God,
 Who call'd yon worlds from night.
 "Let light appear!" the Eternal said—
 At once th' involving darkness fled,
 And Nature sprang to light!

* * This beautiful Psalm, which, like the 104th, by Dean Vincent, I have retained, through despair of surpassing them, seems nearly to follow the Mosaic order of creation. In both of them the first created animals mentioned are aquatic monsters, whose original name (*Hattanimim*) is, in Gen. i. 21, translated whales, but here (ver. 7) dragons; nor need this be surprising, since, when the poet feigned the death of Lascoon, he brought two enormous

PART II.

4.

Ye spheres, unite in mystic quire,
Thou dazzling orb of liquid fire,
The mighty concert aid;
When eve no longer gilds the plain,
Thou, moon, protract the grateful strain,
And praise Him in the shade.

5.

Ye dragons, sound His awful Name
To heaven's high arch, and roar acclaim,
Ye swelling deeps below.
Whate'er a blooming world contains,
That wings the air, or skims the plains,
O! all your praise bestow!

6.

Wake, all ye mountain tribes, and sing,
Ye plummy warblers of the spring,
Harmonious anthems raise
To Him who shaped your finer mould,
Who tipp'd your glittering wings with gold,
And tuned your notes to praise.

serpents out of the *deep*, calling them *dragons* (*dracones*).
Æn. ii. ver. 225. Thus, beginning with the waters in
which the smallest intelligence seems to be required, we
are led through birds, beasts, working insects, &c. up to
man, who is the only image and representative of God upon
earth. It was natural for the Psalmist to finish his climax
with the chosen people; while, that no notice is taken of
that circumstance here, is owing probably to the state of

PART III.

7.

Ye flocks, that haunt the humble vale—
Ye insects, fluttering on the gale,
Your share of praise supply;
Crop the gay rose's vermil bloom,
And waft it, as a sweet perfume,
In incense to the sky.

8.

Let man, by nobler nature led,
The feeling heart, the reasoning head,
On this vast theme employ;
Let him the Almighty's praise proclaim,
Till heaven shall catch th' inspiring Name,
And swell th' ecstatic joy!

9.

Ye fair, with hearts attuned to love,
Ye youths, whom lightsome spirits move,
Ye hoary heads, bow down;
Praise Him, ye monarchs, and adore,
Who makes your right-protecting power
An image of His own!

wretchedness and rejection to which they are now reduced; though, thanks be to the Father of mercies, an option is still within their power, when they shall be sufficiently enlightened to see the true value of pardon and restoration; and this possibly, in the Divine Councils, may be necessary to the more completely coming in of the fulness of the gentiles.—“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!” Rom. xi. 33.

PSALM CXLIX.

SION REJOICES IN GOD'S SALVATION.

1.

Ye sons of Solyma, advance,
 And joyous form the festal dance;
 With sacred zeal your voices raise,
 To sound your great Jehovah's praise!

2.

To Him the new-made songs are due,
 For gifts still wonderful as new,
 While thoughts of His most gracious ways
 All hearts attune to songs of praise.

3.

Extol, ye saints, your God on high,
 Nor cease when down secure ye lie;
 Yet arm indignant, should the cause
 Demand it, to defend His laws.

4.

Should heathen powers our faith attack,
 What heart, what weapon would be slack
 To vindicate Jehovah's Name?—
 High honours saints aspire to claim.*

* "When antichristian Powers attack our religious establishment by the sword," says Bishop Horsley, "by the sword it may and must be defended." Sermon, vol. i. p. 105. The once much-abused words, "To bind their kings in chains," &c. mean only "To execute upon the heathen the judgment written," (see Bib. Trans.) viz. in Deut. vii. This Joshua did. But that hereafter any Church, *calling itself Christian*, should ever go to war without being attacked, or without a Divine commission, is, surely, let us hope, a thing impossible!

PSALM CL.

GRAND CHORUS.

1.

Grateful songs of joy and praise	Hallelujah.
To your God, ye creatures, raise,	Hallelujah.
God who reigns o'er earth and sky	Hallelujah.
In His firmament on high ;	Hallelujah.
For His mercies more and more	Hallelujah.
God omnipotent adore,	Hallelujah.
Praise Him for His works immense,	Hallelujah.
For His matchless excellence!	Hallelujah.

2.

Hear, ye faithful, all around,	Hallelujah.
Praise Him with sweet music's sound,	Hallelujah.
Bid your lutes and harps combine	Hallelujah.
In such minstrelsy divine ;	Hallelujah.
When the timbrel wakes the dance	Hallelujah.
In right-measured steps advance ;	Hallelujah.
Trumpets sound, and echoing chords,	Hallelujah.
Praise, O praise the Lord of lords !	Hallelujah.

FINAL CHORUS.

Creatures all with speech endow'd	Hallelujah.
To your God, in chorus loud,	Hallelujah.
Holy, holy, holy King,	Hallelujah.
Endless Hallelujahs sing !	Hallelujah.
Hallelujah, Hallelujah,	
Praise ye the Lord.	

END OF THE BOOK OF PSALMS.

R

A HYMN,

SUNG BY THE CHILDREN

*Of the St. Mary-le-bone National School, on the
Sunday after the Consecration of the New
Church of St. Mary-le-bone, in February,
1817.*

1.

Lord of Heaven, that dost pervade
Countless worlds Thy hands have made,
How Thy praises shall we tell,
Who hast deign'd with man to dwell !
Here this Pile, with hearts elate,
Lord, to Thee we consecrate.
Sinners—mark with awe profound,
Sinners—this is holy ground !

2.

Here the hallow'd shrine we raise,
Hence to pour our endless praise ;
Here Thine anger to appease,
Humbled be our hearts and knees.
When Thy sinful servants pray,
Hear us on Thy sacred day ;
Sacred day of all the seven—
Be this House a porch of Heaven.

3.

Here, while heav'nly truths are told,
Be each contrite heart consoled.
Strains symphonious raised on high,
Waft our thoughts above the sky;
And when sins to Thee confess'd
Have restored our hearts to rest,
Lord, may we, with hopes increased,
Taste, at last, Thy Heavenly Feast.

FINIS.

HUGHES, Printer, Maiden Lane, Covent Garden.

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